THE

Young Men of India

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MY MOTHERLAND

The Land of Hind my mother is, and all her children
my jewels rare;
Some lie buried in rubbish heaps, and some are
hidden in earth's dark depths,
Some adorn Hind's glorious crowns.
My heart goes out to all and all I love,
I, the servant of my motherland.
There is a message that must be told. Listen, all ye
children of Hind.
Without Christ all, all is vain. Only if He fill our
heart, only then
Can we know the purpose of God in our lives.
'Tis Jesus who makes me a patriot true,
So I, His slave, am servant to my motherland.

N. V. Tilak.

THE PROGRESS, PROBLEMS AND POSSIBILITIES OF THE EVANGELISTIC FORWARD MOVEMENT

THIS is an indigenous movement, originating in the Indian Church and carried on by the Indian Church. It is an organized effort to train and equip the whole Church for the task of winning India to Christ. It is an endeavour to mobilize the forces of the whole Church for definite Christian service. It is not a series of meetings; it is a movement, a movement continuous and with a definite aim. The ideal before the movement is the winning of India to Christ in this generation, and the progress of the movement has already shown the practicability of this ideal. Someone has said that

EVANGELISTIC CONFERENCE AT MAVELIKARA, TRAVANCORE

many of the present Church members are like pumpkins in a basket, which they expect their pastor to carry safely to market, rather than soldiers in an army. The idea of the movement is to enlist every Church member in the army of Christian evangelism with a definite part to play.

The difference between this evangelistic movement and an ordinary evangelistic effort is about the same as the difference between the present well-planned, steady and continuous task of the British Navy and a filibustering expedition of Drake. This is a continuous task and not a spasmodic effort.

Now let us say something about *the Progress of the Movement.* The movement began in the Indian Church and in the first United Church of the mission field. A number of men who were reading the reports of Dr. Eddy's meetings in China began to wonder whether it was not possible to see such meetings in India also. The Church in India is older and

larger and as able as the Church in China. The movement had spread from Korea to Japan and from Japan to China, and there seemed no reason why it should not also spread to India. So these men began to think and pray over this thing. They put it before the Committee of the South India United Church, and asked for a definite organization and preparation of the Church for such a movement. These men were entrusted with the duty of preparing the Church to take up this task, and the first thing they did was to call the Church to Bible study and prayer. Throughout the whole Church this movement towards Bible study and prayer began to take effect, and groups were formed even in the villages. As a result of this there came the wonderful movement in the Arcot District, resulting in 1,000 new converts in a few months.

Then the Church was called to a simultaneous week of evangelism, for which preparations were begun some two or three months beforehand. The results of this effort astounded even the Church itself, and all the leaders of the movement—5,000 volunteer workers and 4,000 new converts.

Then came Dr. Eddy's wonderful meetings, which showed the Christian Church that the middle classes could be reached, and showed the middle classes that Christ had a message for them. As a result of the spreading of the movement throughout other Churches in the Madras Presidency, the Madras Representative Council of Missions decided to appoint a United Committee, consisting of representatives of very many different Churches, to help the Churches in relation to this movement. It was the first time in the history of the Church that such a committee had been appointed for such a purpose. Since that time many of the Churches have been steadily pushing on the work. Perhaps the most important result is, that the Church in India for the first time realizes the possibility of winning India to Christ. Before this movement began it was looked upon as an impossible ideal. To-day by many, many people it is realized as something to be aimed at. The idea of the movement is, that we should go a step at a time, and so certain communities and certain places are first of all selected, upon which the Church concentrates. The Madura district decided to concentrate their efforts upon six rural centres. For nine months the Churches in these centres were preparing through personal work and special meetings. Then came the intensive meetings, with speakers specially chosen to bring men to a decision. As a result of the work over 400 promised to study the life of Christ and over 100 gave themselves definitely to Christ. The break in the middle classes has begun.

In October, 1916, many Churches in South India joined in a united evangelistic week, similar to the one held in 1915. It was in many ways more encouraging than even the previous year. Nearly 6,000 volunteer workers were enlisted and 4,000 converts won. One of the most interesting facts about this week is that over 14,000 Gospel portions and tracts were sold in the South India United Church alone. All Churches did not take statistics, but it is reckoned that there must have

been about 10,000 volunteer workers engaged during this week, and it is known that many of these are continuing the work which was begun then.

Then just recently there has come the special effort of the Presbyterian Church in India. The movement started amongst them in December, 1915, as a result of a visit from Mr. K. T. Paul. It is evident that the greatest enthusiasm prevails in many parts of the Church. We hear of young men forming themselves into evangelistic bands and organizing this work as a continuous thing. Reports come from Jhalna and Lahore of hundreds won for Christ through the work of the Churches. A new enthusiasm has seized hold of the Church.

So the movement is spreading throughout the whole of India and gripping the Church, and the Church is going forward in this evangelistic endeavour, conscious of the power which it has for winning India to Christ.

Now let us examine some of the *Problems connected with this Movement.* The first problem is, how to prepare the Church to take up this work effectively and enthusiastically. We have learned by experience that the finest means of preparation is Bible study and intercession, definitely designed for an evangelistic purpose, and not simply as a means to self-culture. In the Church there is apathy, worldliness, lack of realization of the value of the Gospel, lack of unity and negligence of opportunities of service. These can only be got rid of by very carefully prepared efforts. There have to be also special meetings with these definite aims in view, and training conferences for the leaders and workers in the movement. It is a hard task which we are up against, and we have to be thoroughly equipped before we undertake it.

The second problem before us is, how to enlist the whole forces of the Church in voluntary evangelistic work. The aim of the movement is nothing less than this. Every member of the Church must be enlisted for the task and given a definite work to do. The ideal of the campaign, the definiteness of the proximate aim, the practical and thorough methods, help to enlist the laymen of the Church in the work, while the establishment of the simultaneous week of evangelistic work is found to be one of the finest means of gathering all the members of the Church into this work. The Church sees the vision and goes forward to fulfil it.

The third problem before this movement is, the best method of presenting the Gospel to non-Christians. The Gospel has to be related to their past and to their present so as to meet with adequate response. One of the best ways of doing this has been found to be the method known as Musical Evangelism, *i.e.*, through the use of music and the use of Indian illustrations, devotional and historical. To illustrate the idea sought to be presented, a real relation between the past and the present, between new and old, is discovered.

Four factors were mentioned to me by a Christian worker in the Madura district as showing the methods of winning a man

to Christ. First, base your message on the Bible; secondly, let it come out of your own experience; thirdly, speak to the man's conscience; fourthly, win his assent by homely illustrations. This is the method which Musical Evangelism adopts, adding music to it, and it has changed the atmosphere in scores of places in South India.

I want to say a word about the *Possibilities of the Movement*. It is becoming more and more clear that the movement has unlimited possibilities. It is one of the means for awakening the whole Church, rousing it to a sense of its responsibility. It is possible by means of it to bring to bear the whole forces of the Church upon any particular point. It is possible also effectively and adequately to present the Gospel to the non-Christian. Russia points the moral that nothing is impossible to an awakened and enlightened people, and the Church in India has already begun to realize that it is possible to-day to win large numbers of Indians to Christ. The limits of these possibilities are only defined by the men and women whom God finds available for His purposes.

Then it is becoming clearer every day that the situation is a most urgent one, and never was a time when the opportunity in India was more unique than it is to-day. Everywhere different classes are beginning to feel the power of the Gospel and to come under its influence. The wonderful movement among the fakirs in East Bengal is a remarkable sign of the times. The Mass Movements dominate the situation in the North, and in the South the middle classes are being won to Christ. Every man, every Christian force in India, is asked to throw himself into this evangelistic movement. The call is, in the first place, to a definite personal evangelism, the endeavour to win one's friends one by one to Christ; and secondly, it is a call to us to throw ourselves in with the Indian Church, whole-heartedly and unitedly, and to help her in the great tasks she has undertaken. The story of N. V. Tilak, who is known as the Rabindranath Tagore of the Marathi country, and who was won to Christ by a chance encounter in the train, is a wonderful example of the results of utilizing the opportunity to introduce men to Christ. I should like to close with a quotation from one of his poems:

MY MOTHERLAND

My mother is the land of Hind, and all her children are diamonds and rubies to me.
My heart is absorbed in these precious jewels.
Some are buried deep in rubbish heaps and some still lie hidden in earth's depths;
Some decorate Hind's princely crowns.
But all, all I long to love—I, the servant of my motherland.
I have a message I must tell out. Listen all ye children of Hind!
'All, all is vain without Christ.
Only if He fill our heart till it o'erflow,
Only then can we understand what God means us to be and do.'
'Tis Jesus who makes the true patriot;
So I—His servant—am the servant of my motherland.

H. A. Popley.

THE PRESENTATION OF CHRIST TO NON-CHRISTIANS

1. The Message in Relation to Christ

(1) *Present Christ by showing him in his beauty and simplicity, as he was and lived and acted, rather than by lengthy arguments regarding his divinity.* The people will know their true Lord when they see him. Do not confuse them by creating issues which may seem doubtful to them and would obscure their vision. Let them see him, understand him, admire him, and then they will know the relation he bears to their life. Let them feel his living power. Life and reality are more than theories, and instinct teaches even more truly than logic.

(2) *Lay greater emphasis on, and give more prominence to, Christ's greatness than to man's littleness.* It is not that the preacher should abstain from speaking of man's fallen estate, his sin and shame. Nor is it intended that he should in his preaching ignore man's depravity and his insignificance before God. But of these things they generally have some consciousness. We must let people see that Christ's greatness is adequate to their need. That he is spotless and perfect. When they behold the beauty of his holiness they will naturally look at themselves and see how wretched and vile they are. When they know of his love and power they will be led to repentance and faith in him. Preaching should never be such that it would seem as if the preacher were scolding the people or condemning and passing judgment on them; it is a great mistake for the preacher to speak unsympathetically with even sinful men, placing himself on a pedestal of his own. That was not the way of Jesus, who was called the friend of sinners. When Christ is exalted, he will draw all men unto himself. We cannot know how sorely each man is tempted ere he falls, and passing sentence on men drives them away from Christ. It hardens men's hearts and makes Christianity seem a loveless gospel. If the preacher really wishes men to think of him as a friend, who sympathises with them and wishes to help them, he should never be censorious or harsh. Let us not put all our emphasis on sin, and forget the great fact of Christ the Saviour, which is the true theme of all preachers.

Further, we may make the mistake, especially in our village preaching, of putting too great an emphasis on what are known as "great sins." The morality of our rural communities is really, generally speaking, on a fairly satisfactory level, and there is not, after all, so much of the "great sins" to tackle there. When we go among them and attack evils which are uncommon, we create an artificial atmosphere

for our message. Lying, pride, disunity, dishonesty—these are the best targets. There may be one in a thousand who is an adulterer; but many speak untruth habitually. So, even in talking of sin, it is wiser to speak more of what is common than of what is less common. For when we speak of common sins, which men are wont to palliate, and point out their heinousness, then men will more clearly understand how completely Jesus Christ can control their lives.

(3) *Present Christ not merely as one bringing difficulties with him which those who follow him have to meet, but also as one giving in full the required strength to meet them.* It is true that those who follow Christ have a cross to bear, which will in many cases mean both physical suffering and mental anguish. But it is not right for the preacher, and it is not just to Christ, only to tell men that if they accept Christ as their Lord and Saviour, they will have a cross to carry and much hardship to bear. The preacher should also tell them that, although they will have tears to shed and trials to face, Christ will be with them and give them the needed strength and comfort to enable them to triumph over all difficulties and always have peace in their hearts. He who demands that sin be given up, and that all alliance with it be broken, gives also the power for these to be done. His demands on men are very great, and at first sight they may appear difficult and hard; but he does not order from without but guides from within, giving men the cheer of his presence and the strength of his counsel. He supplements their weakness with his strength and power.

(4) *Present Christ not as a foreign article imported from Europe or America by missionaries, but as one of the East.* When Keshub Chunder Sen, in his lecture on "Jesus Christ—Europe and Asia," appealed to his countrymen to listen to the teachings of Jesus and to imitate him, the thing that thrilled all Indians most was his calling attention to the fact that Jesus was an Asiatic. Keshub got at the heart of his audience by the appeal founded on this thrilling fact. "When even non-Christians claim Jesus to be an Asiatic, let no Christian preacher present him as a foreign missionary's Christ, with pale face and topee, but as one who is our own. Often the preacher at a street service is asked, "Why should we give up *our* religion and take to the padre's *marga?*" We should avoid everything which would unnecessarily prejudice the non-Christian mind; for instance, the using of illustrations from Western life which have no relation to the hearer's experience is unwise, as it gives to the ordinary man an impression of unreality. Why need we go to an unknown Helen, when we have the familiar Sita, to illustrate chastity? It is also advisable to avoid referring to foreign missionaries or anything which would make the Gospel message seem alien. It is true that the Gospel has come to us from the West, and that we are still getting very much aid from western missions, but the evangelistic

meeting is not the place for speaking of it. When the environment of the evangel is nationalised the nation will be more willing to be evangelised.

2. The Message in Relation to the Hearer

(1) *Present Christ not merely in relation to human sin, but as related to the whole of human life.* There is never need for monotony in the message of the Christian preacher, as there is no concern or interest in a man's life which is outside its range. Its intensely practical nature is its chief value, for Christianity enters into everyday life and its common duties. Christ not only washes away the stain of sin from the heart, but infuses new life into the soul and helps a man to fight the battle of life and to bear its daily burden manfully. He helps a man to live and work. He makes the business man a better business man, the planter a better planter, and the cooly a better cooly. It is not the burden of sin alone which occupies the thoughts of a man, but rather his daily burden at home or in business or in public life. Whilst the preacher leads men to the knowledge that Jesus saves from sin, he should not forget to show them that Jesus is a constant friend and an aid at all times: that he is able to save men in all conditions and in regard to all their shortcomings: that the salvation he offers is not partial but full and complete. He saves man from sin, and also from bitterness, gloom and dullness.

(2) *Present Christ as the need of all men.* Jesus Christ is everybody's need. No man in the world can do without him: neither rich nor poor, sinner nor saint. He is the need of all because he is the Saviour of all. Through him the incomplete is made complete, and he is the crown of all things. The preacher should make it plain that none can leave Christ out of account and that without him there can be no perfection or complete satisfaction in life.

(3) *In presenting Christ begin on common ground.* It is a well established principle in teaching that the student should proceed from what he knows to what he does not know. If our study commences on unfamiliar ground the whole subject is soon likely to grow vague and obscure. The present must be brought into touch with the past. The study of comparative religion has shown that there is much that is common to all religions. Longings after God are found among all peoples. The savage erects an idol that he might get nearer to his God. The Hindu suffers bodily torture that he might find God. He surrounds himself with fire, stands the whole day on tip-toe, keeps his hands closed and unmoved until the nails grow into his palm, exposes himself to rain and sun, wanders in deserts, makes long pilgrimages, with the object of finding peace to his soul. He crucifies the flesh and renounces the world, hoping to get at something higher and nobler. In all that is best in human aspirations, in the search of man after God in many ways, the preacher may find that common ground which would bring him into immediate touch

with his hearer, so that he might show him that Jesus Christ is the Way, the Truth and the Life.

3. The Message in Relation to Other Faiths

(1) *Do not assume that there is nothing good in other religions.* There is a difference between Christianity and other religions, but to show forth the glory of Christ it is not necessary to be unfair to other religions or to undervalue the work of any religious teacher or doctrine. Hinduism has sometimes attained to very lofty views of God and human conduct. Other religions, too, reveal a perception of many noble truths. The Christian preacher must be truthful and sincere. He must admit that there is much wealth and beauty in all the great religions of mankind. He must treat other men's faith with respect. Let us be irreverent of nothing. "There are gleams of light and suggestions of truth," says Dr. Farquhar, "in the most degraded faith."

(2) *Cultivate sympathy with the religious life in men of other faiths.* It is not required that we should adopt an attitude of hostility, cynicism or indifference to other faiths in order to present Christ to the world. It should rather be our endeavour to approximate our Lord's attitude to Judaism in the preaching of his gospel, in dealing with the religions of our own country. We want our countrymen to receive Christ because he can give to them all that they seek to get through their own faiths and more, and because there is in Christ an ideal they cannot find elsewhere. He is necessary for all men, that they might develop the best and highest they are capable of. The Christian spirit in mission work is not that of hostility or patronage, but of helpfulness and friendship. Let that mind be in us which was in Christ Jesus. Our business is to preach the Gospel in love; "not to destroy, but to fulfil."

J. S. Mather.

THE BOMBAY C.M.S. MARATHI CHURCH AND ITS EVANGELISTIC EFFORTS

ONLY twenty years ago the Indian congregation at Emmanuel Church, Girgaum, Bombay, was a very insignificant body. Many of the members tried to get monetary help from Europeans. Since this small Church took up evangelistic work, it has added to itself 400 Marathis and Gujarathis from among about twenty different castes. The reflex influence of all this on the members of the congregation may be seen in the fact that we have now a community of 800 people who spent more than 3,000 rupees last year on religious objects.

About fifteen years ago, a simple Gujarathi young man was baptised by me. He began to stir up other Gujarathis. As a result of this effort more than 200 Gujarathis of humble caste were added to the Church.

BOMBAY CONVERTS' HOME—FOURTH YEAR'S GROUP

A further development took place when our Indian Church Council set apart a Marathi convert, as also a Brahmin convert, as our own missionaries. This gave stimulus to our missionary activities.

In November, 1913, I had an interview with Canon (now Bishop) Waller. During the course of conversation he suggested that a home for inquirers and converts in Bombay was very desirable. We took up the hint. At a meeting of workers we came to the conclusion that, in order to bring in the upper class Hindus, our methods should change, or rather

that we should go back to the ways of old missionaries. We found that young men trained in mission schools were not followed by any agency. The preachers generally contented themselves with street-preaching. There was very little of direct contact with men from the upper classes. We also felt that our Lord's command has been that we should be fishers of men and not merely preachers. Our own missionary, a zealous Maratha convert, himself laid great stress on the command to "go to the highways and the byways and constrain men to come into the Kingdom of God."

I should like to place before the Christian people a short account of our successes and disappointments. It will convince them that the Christian people should break the bonds of reserve and conventionality, and go forth to bring men from classes hitherto sealed against Christian efforts. For over three years we have gone on with our work, abstaining from giving any accounts in the local papers. This was done for various reasons. In the first place, we had to gauge our measure of success in this work. Then, we had to deal with a doubting Christian community that practically limits the power of God as regards bringing men captive to our Lord. Even now there are some good persons who believe this work too good to be true. However, the abiding results will tell their own tale.

After the above resolution was adopted, the very next day, after prayer, our missionary went to the Grant Road Railway Station, and there on the railway platform found the first Brahmin young man, K——. He had come to Bombay in search of work. In his early days he had a glimpse of Christ at a mission school. Mr. S—— persuaded the young man to come and see us. A short conversation resulted in his staying with us. The very next day he went to the mills and secured work for himself. While supporting himself he brought two or three other young men to our Converts' Home. Some time after he met with a serious accident in a mill. While getting well we took the opportunity of impressing upon him that he should devote the whole of his time to leading men to Christ. To this he consented. Thus the new convert became a missionary, and he has since brought several men to the feet of Christ. Last year he was married. Just now he has been sent on to the Divinity School to be equipped for greater struggles.

One of the men brought by him was a Maratha young man who was a companion to K——, both in his school-life and in a circus company. This young man, for his zeal and physical strength, was called Samson. Along with K—— he was tempted by his relations with gifts, etc., but he stood firm. Once, while seeing his father off by a boat, he was forced to accompany him to a place on the coast. There he was placed under restraint, but he managed to escape and came back safe to us. He was placed as an apprentice in a motor factory, and after twelve months' probation was deemed fit for active work. But

even such a zealous convert, partly through the fault of a few so-called Christians, left Bombay and has gone to his people. There he is at present, neither a Hindu nor a Christian. We strongly hope that he may be restored to us some day.

Another Brahmin, A——, 30 years old, was a Brahmo. His principles severed him from the sympathies of his orthodox father. However, he continued to stay at home while engaged as a clerk in a business firm. He is a well-read man. He came into direct contact with Christian people. However, he did not come to a decision till our men caught him. He came to our Converts' Home, and continued to support himself by keeping to his work. Just before the date appointed for his baptism, his father caught hold of him near his office and implored him to return home, promising him liberty of conscience. So he went back. But he found that they could not tolerate his Christian principles. He grew unhappy. We found that he was getting into a state of mind which makes a man undecided. We fixed a date for him, and told him that by that date he should break away with his people or once for all give up the struggle. The conflict went on and at last grace gave him the victory. He rejoined and was baptised. He still continued his work at office, but after a few months he definitely stated that he had made up his mind to devote himself to missionary work. He had already given up his claim to his ancestral property, and now he was ready to give up a good income for a small scholarship. We cordially welcomed him. After passing a theological test he was married, and now has gone to the Divinity School for further study.

A Konkanastha Brahmin man, of 25, A——, was met by our missionary in one of our suburbs. He comes from a well-known family in Poona. As a typist and shorthand writer he was offered just before his baptism Rs. 60 a month, but he declined the offer. He positively said that he would spend his life in the Master's service, even for a nominal salary. He has gone through his theological course, and has now gone on with his wife to the Divinity School for reading for a higher examination. He is an energetic man, and if he perseveres he will become a fine mission worker.

A Saraswat Brahmin, Ka——, of middle age, an old student of the Money School: he was a head-clerk of an Indian firm in Bombay. Some time back he lost his wife and only son. This worked on his mind. Previous Christian training in the school was of service to him at this time. He has since married a good Christian nurse, and both of them have always tried to befriend new converts. He is a competent clerk and has always paid his own way.

A Deshastha Brahmin, a young man of 19, T——, was won by our band and brought to our Home. Quiet and gentle, he was given charge of a vernacular school in Bombay. After a year's probation he was sent to the Divinity School. In the examination he won the first prize in a class of nine, and has

earned the good will of all. When he heard of his mother's death, he went alone to his fields and let them out to people. Before coming back he managed to secure his little brother, but as both the father and mother were dead there was no special difficulty. He has gone on again to the Divinity School to read for a higher examination. His brother is now being educated.

A young man from the Patel family was with us for several months. He was eager for baptism, but we purposely delayed it. On the eve of his baptism, he was given option of being sent back to his village at our charges, but he adhered to his purpose and was baptised the next day. He was apprenticed in a workshop for several months. One night his friends caught him, and although warned he quietly went away.

A South Indian Brahmin, a B. A. student, nearly 25 years old, decided to come and live with us. He was a well-read man and looked very earnest. After several months' probation his baptism was fixed. In the meantime he had gone off to live with his Hindu friends. Just three days before the date appointed for baptism, his father wrote to him imploring him to postpone his baptism till after his father had seen him. His father threatened him with loss of property and thus persuaded him to postpone his baptism indefinitely. After this, although he came many times to church and to see us, he could not make up his mind to take the decisive step.

A Teli (oilman) young man, S——, from Mangalore, used to attend the preaching tent on the seashore. He came into contact with a missionary of another society. When he came to the point of decision that missionary sent him on to us, thinking this the best place for him. The lad has proved to be a staunch Christian. He is now earning good wages in Mesopotamia as a draftsman. He is in touch with Christian institutions in Basrah. He has stood a number of struggles, including a law-suit.

An eccentric Konkanastha Brahmin, J——, about 30, was directed to us by the Chaplain of Colaba. This young man in his early days attended a mission high school upcountry. Circumstances led him to South Africa, and eventually to Rhodesia. As a trader and electrician he earned much, and helped his people in India from time to time. When he got ill, he handed his affairs to another friend. While in Africa he had made up his mind to be a Christian, but did not like to join the Kaffirs. On the other hand, the whites wouldn't have him. As soon as he landed in Bombay, he sought the nearest clergyman, who sent him on here. In due course he was baptised, and entertained our Converts' Home to a sumptuous dinner on the occasion. He proved to be eccentric and too independent. He, of course, spurned any help from others. He had his own notions about marriage. As we could not encourage him to marry a small girl of 12, he resented and left off coming to Church, but continued in his

rented room in our compound. He did not join the Hindus. He succeeded in securing a lucrative post in Central India. We have heard nothing more about him.

Instances could be multiplied in what condition, at what stage, these men come to us. Two whole families have joined us. One family is keeping quite steady. In the other case the wife has kept on very steadily in spite of the husband's defection and ill-treatment of her. Some come as slaves to evil habits. A few have struggled bravely and conquered them, but a good many have succumbed. During the three years the Converts' Home has dealt with about 100 cases. Some after a short time have gone away. About fifty have been baptised, of whom about thirty-five have settled down in different places. Of the rest, some have definitely gone back to Hinduism and the others have wandered away.

Our method of individual work is as follows:—Our missionary and some of the recruits go out after morning prayer to get into touch with young men, either in tea-shops or at the harbour, near railway stations, or in chummeries. During the busy season, invariably one, two, or three men come to us daily for conversation. When anybody is found eager to seek the truth, he is invited to stay in our Home for a week. Very often the man promises to come and never turns up. In some cases they go away the very first day. But those who stay on for a week generally make up their minds to be catechumens. On the Sunday following they are admitted as such during service. The period of probation before baptism varies in different cases. In this we have to use our own discretion. Generally, unless a man has found work and we feel that he has given his mind to Christ, we do not baptise. We meet with three classes of men: young men who have to give up their homes and property, and whose people can be traced, are generally found to be steady. They are eager to work, and invariably inform their people before baptism, and thus give their relations an opportunity of coming over in time before baptism. Another class of young men are simple and impressionable. They come to Bombay to seek work. Sometimes they have already heard the Gospel, or have a vague idea that there is something good in the Christian religion. Some of these turn out to be fine Christians under proper influence, but sometimes they fall an easy prey to evil. Besides these, there is a class of wanderers who have ruined their lives by wrong use of wealth or by getting into bad company. This is a very difficult class to deal with. Far more efforts and even money are spent over such people. Although very few of them turn out well, still the trouble is worth taking. Most of these young men are from the ages of 18 to 25, and unmarried.

These converts have to contend with many difficulties before they finally settle down in life. Some have defective education, some have to be trained as apprentices for some time, some have contracted evil habits. The emissaries of

anti-Christian societies are always on the alert to get hold of them. Some come from good surroundings, and have a rough time of it here. Some come with big expectations and are disappointed. Sometimes the so-called Christians, either by apathy or crooked dealings, drive them away. We know of cases when new converts have been disheartened by the unkind remarks of Christian people attributing all sorts of motives to them. Our motto, "He that will not work shall not eat," often disturbs those who do not wish to work hard. Homesickness takes away some. Then the fact that these men come from so many different castes often hinders their growth. It taxes all our efforts to make them feel members of one family.

All this will show how difficult the task before us is, and yet God has helped many of them to overcome these difficulties. This work brings a reflex blessing on the workers. It makes them realise that the power of the Gospel is the same to-day as it was of old. It is something to watch the struggles of the new disciples. It gives us new courage and strength when we see these new warriors triumphing over difficulties and temptations. We have seen these men sometimes bringing to us men ten times better educated than themselves. We have met with instances among inquirers of whom it could be said, "Such faith was not seen in Israel." It is only by getting into the thick of the battle that we see the hosts of the Lord fighting for us. If only every congregation of Christians realised that the opening words of our Lord's ministry were, "Ye shall be fishers of men," while His last words were, "Go and make disciples of all nations," they would make it their first duty in life, and not merely content themselves with occasional prayer meetings in comfortable surroundings, nor with merely putting an occasional pice into the missionary box.

D. L. Joshi.

A CHILDREN'S CAMPAIGN

IN the campaign meetings held in the village churches of East Bengal in July and August last year, it was frequently necessary to arrange for some Pied Piper of Hamelin to draw off the little noisy chatterers into an adjacent courtyard and entertain them with song, picture, and story, while their parents gave undistracted attention to the chief business in hand. No one can entertain children without being richly rewarded for his pains, and especially is this so when he does it in the name of Jesus. He then becomes aware that the little bright souls before him have mysteriously become merged in the actual presence of the Master Himself. It was very natural that this "side show" of last year's campaign should develop into an effort by itself, and it was planned to make the Rains Tour of 1917, over the rice fields and in and out among the scattered churches, a Children's Campaign. I am writing when only a fortnight of the tour has passed, but while this limited experience will not make it possible to summarise the results of the campaign, yet it will be possible to write of a method which has approved itself.

The co-operation of the whole church necessary. It was soon realised that even though in these meetings the aim was to reach a definite section of the church, yet the sympathy and presence of the whole church was necessary to secure success. The different departments of a church are connected cisterns, and the water level of any of them refuses to rise unless they all rise together. No effort among the children has any real chance of success while parents remain cold. Yet, perhaps, there is no sense of responsibility that the average Christian sheds so easily as that of caring for the religious welfare of the young. No sleep is so sound for many parents as that during the Sunday school hour, and it usually gives a smug feeling of satisfaction that meetings are arranged for the children which will cost them nothing. It was imperative to upset this smugness at the outset, if anything satisfactory was to be done.

It was soon seen to be necessary in the villages, that in order to interest the parents they must be present at the children's meetings. So far this has largely been secured, with great advantage to both.

It means much to have the children seated in the middle. It illustrates the lesson the Master taught from the child. He set a child *in the midst*, and it gives point to an address to the church on this subject. The presence of the elders gives weight to the appeal to the children. The mats on the floor make this grouping easy and natural.

Meetings. Three different sections of the church are addressed. The children, the mothers, and church members

generally. The large field to be covered, and the consequent brevity of the visit to each place did not permit of more than three children's meetings in one place. In each case the interest grew, and it would have been easy to sustain interest in further meetings. But it was not necessary to wait for a response. This was immediate. There was a delighted anticipation aroused by the announcement of something specially for them. The deepest appeal secured the greatest attention. When the request was made to yield themselves to Christ in a silent act of surrender, all but the little babblers of eight or nine and under were hushed, and a deeper chord was touched.

The child mind loves things in motion. Its most delightful fairies do nice things. Its teaching must of be what people *did*. Herein is it "of the Kingdom of Heaven," for it is abstractions that go astray. It was only Christ who saw truly enough to "put a child in the midst," to show men how to learn. This love of nice people *doing* things produces stories. The speaker who would keep his youthful audience's attention—and he had as well stop when he loses it—needs a large repertoire if his imagination is not of the quality of Lewis Carrol's. Children love pictures for the same reason, that they either show real people or what real people have done. It has been our custom to show a series of pictures of life in different countries followed by the picture, "The Hope of the World." This last picture has led very naturally to an appeal to surrender to the love expressed by those outstretched arms.

A Definite Crisis. Bearing in mind that an overwhelmingly large proportion of those who can point to a definite time of conversion made the great decision between the ages of 12 and 19, it has been sought to lead boys and girls between these ages to a definite consciousness of relationship with Christ. Four means have been adopted to try and secure this end. The first, and most important, has been the act of surrender in silent payer as a climax of an address. Second, the first confession that the children have been asked to make has been to their parents. A show of hands in a meeting is chiefly a matter of "follow-my-leader" for children. A solitary confession at home, to either parent or near relative, is likely to be real and unaffected. Third, the children were invited, usually on the day following that of the confession to their parents, to come and speak to us privately and tell us of their confession. Many came, as many as we could see in the time between the meetings. Some were quite frank and told us they had forgotten to tell their parents, others had desired to do so but had lacked opportunity, but the majority had done so, and the fact was confirmed in many cases by the parents themselves. Fourthly, a card was given to the elder children to sign, which makes the simple declaration, "Accepting Jesus Christ as my Saviour, I give myself to Him." This they were asked to sign prayerfully and thoughtfully at home.

Conserving the Results. In no kind of evangelistic work is it so important to tend the lambs as in this work, and every effort has been made to get the church to make adequate provision for their care. Special stress has been laid upon—

(*a*) Family worship, as ensuring a spiritual atmosphere in the home, without which the little ones who believe in Christ will find the stumblingblocks which call forth such terrible words from the Master.

(*b*) Sunday school, the Church's best means of instructing her young people. In many cases the Sunday school has been re-organised to bring it into closer relation to the Church.

J. D. Raw.

EFFECTIVE EVANGELISTIC LITERATURE

ESSENTIALS FOR ITS PRODUCTION

The Writer must be a Gospel

1. The writer should himself *be* a gospel, and should himself *have an experience* of how the Lord Jesus helps *him*.

YOU are writing a Gospel,
One chapter each day,
By the deeds that you do,
By the words that you say.
And the world *reads that* gospel,
Whether faithless or true.
Say, What is the gospel
According to—
Not Matthew, Mark, Luke or John, but
According to YOU?

The first essential is an *adequate* Christian message *in the life* of the modern evangelist.

2. The second essential for the production of effective evangelistic literature is an *adequate saviour feeling* in the writer, and in what he writes. Much of what is called evangelistic literature makes the impression of coming mainly from the head of the writer, not from his heart. But the Christian gospel is *mainly a compassionate, brotherly feeling*, not an intellectual argument. The first word of the Christian gospel is not Sinner, not God, not even Jesus. It is the word Brother. It was the first word that the perplexed Saul heard, which the aged Ananias spoke when he came, and putting his hand on the trembling persecutor, said, "Brother Saul."

The Writer must have Brotherly Feeling

The Incarnation is the secret of the Cross. The successful evangelist, like a brother, must himself be touched with the feeling of the other man's infirmities, and both by voice and pen must make him feel that the evangelist *is* a brother. Then the second word of Ananias' message to Saul becomes effective:—"The Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me that thou mayest receive thy sight, and be filled with the Holy Spirit."

The Writer must have a Christian Gospel

3. The third essential is a clear intellectual apprehension of what the Christian Gospel really is. It is such a vivid statement of the supreme truth as will go to both the head and heart of the reader, that the great loving Father is longing, yearning, sobbing for the man to whom the writer is giving a personal, experienced, loving oral or written message, that his heavenly Father is so eager, so intent on that particular man, or that particular company, that He wishes this

very minute to do for him and for them what He did when He sent His Son into the world; that this Father actually feels as every mother feels over her dying boy; that He Himself would be willing to die, and sent His Son to die in order to save him and them. This made Paul the evangelist in speech and in writing who wrote, "I have great sorrow and pain in my heart. For I could wish that I myself were accursed from Christ for my brethren's sake, my kinsmen according to the flesh."

The Will of the Reader must be Strongly Influenced

4. The fourth essential is a more direct, *urgent* appeal to the *will* of readers. A wise preacher once said, "I would rather speak ten minutes to the *wills* of my hearers than an hour to their intellects." The trouble with men is not that they do not know enough, but that their wills are so weak that they do NOT DO what they know that they ought to do. How true the following lines—

"We *know* the path wherein our feet should pass,
  Across our hearts are written Thy decrees.
  Yet now, O Lord, be merciful to bless with more than these.
Grant us the *will* to fashion as we feel,
  Grant us the strength to labour as we know,
Grant us the purpose, ribbed and edged with steel,
  To strike the blow.
Knowledge we ask not—knowledge Thou hast lent,
  But Lord, the *will—there* lies our bitter need,
Give us to build above the deep intent,
  The deed, the deed."

Christ's Practice

If we ponder the words of the Lord Jesus, one of their most striking characteristics is that He rarely ever said, "Think about this." His words are both loving invitations and distinct clarion commands. "Come unto me." "Follow-me." "Remember me."

We fail because we are not, like Him, a gospel in ourselves, and we do not apprehend, nor feel, nor express the wondrous Gospel as He did.

5. One common serious defect in some so-called evangelistic literature is that *they attempt too much.* Give only most important truths. The writers think it necessary to try to express what they consider "the entire counsel of God," and "the *whole* Gospel." On the mistaken assumption that this is *essential* in a Christian message to a Hindu, a Muhammadan, a Parsi, a nominal Christian, these writers feel called on to write and to imply that acceptance of all, or nearly all, the doctrines of a full Christian creed is essential to one's becoming a disciple of Christ. What a merciful and wise Saviour Christ was, that He said to even His experienced twelve apostles, "I have yet many things to say unto you, but ye cannot bear them now." With all my heart and with all my intellect I believe in the atonement wrought by Christ, in the Trinity, in the inspiration of the entire Bible. But would

it help or hinder to include in an urgent loving message to follow Christ these profound doctrines, in the interpretation of which Christians differ among themselves? What a wise evangelist the great apostle was, who wrote to the new Corinthian Church, "Brethren, I could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it; nay, not even now are ye able!!"

In evangelistic messages we should often express *less* than we know and believe, but should *stress* the few essentials of brotherhood, the infinite love of our divine Father as revealed by our compassionate, sacrificing, ever-living Christ, and the ceaseless helpfulness of the Holy Spirit.

Suggestions

6. A few suggestions about the *printed form* of the evangelistic message. In India the reader of evangelistic literature rarely knows much about literary niceties. Often he is quite undeveloped. Therefore, we should thoughtfully adapt the printed message to the condition and capacity of such readers. One literary rule for the essayist is that *italics* should be sparingly used. But the sound principle for the evangelistic writer is to make his printed message as much as possible like his spoken message. In every earnest evangelist's spoken message there are *many* emphasized words. This principle requires a *wise* use of italics in the printed message. Unfortunately, italicizing is sometimes unwisely, and sometimes needlessly, done.

Another principle is, that for the ordinary reader long paragraphs are difficult. Breaking up the message into many short paragraphs decidedly helps both eye and mind, by giving more distinct impressions of the thought.

It is a help when all through the matter headings in bolder type are printed at the top of many sections, or when insets at the side frequently aid the eye and the brain to take in at a glance the main point in a given paragraph. What wide-awake newspaper does not regularly break up articles into paragraphs with headings or insets?

R. A. HUME.

THE EVANGELISTIC CAMPAIGN IN LAHORE

IT is interesting to note that the idea which bore fruit in the Evangelistic Campaign in Lahore was first crystallized at the Y.M.C.A. North India Secretaries' Conference at Lucknow, in November, 1915. Two members of the Board of Directors of the Lahore Association attended that Conference as visitors, and heard Mr. K. T. Paul tell of the Evangelistic Campaign which was even then being carried on by the United Church of South India. They were so impressed by this presentation that they invited Mr. Paul, who had been closely in touch with the whole movement in South India, to come to Lahore and present this question to the American Presbyterian Church there. Later Mr. Paul was also invited to tell of the Campaign before the General Assembly of the Presbyterian Church in India, which was held in Lahore in December, 1915. The General Assembly became most enthusiastic, and voted to have an India-Wide Evangelistic Campaign in February, 1917, in all the Missions related to the Assembly, and a committee was appointed to promote the undertaking.

Profiting by the experience of the United Church of South India, this committee realized that there would have to be long and thorough preparation if this proposed evangelistic campaign were to be a real success. Accordingly a call to prayer was issued, and pamphlets on prayer and Bible study were published. Local committees (both church and presbyterial) were appointed to look after the interests of the movement in their own churches. As a result a very large number of the Christians engaged in Bible study and prayer and in preliminary evangelistic service. Mr. John Forman of Mainpuri, U.P., a member of the North India American Presbyterian Mission, was set aside to visit the various centres of mission work in North India as a missioner, to deepen the spiritual life of the Churches and to enthuse them with the importance of making the evangelistic campaign an unqualified success. Mr. Forman was travelling around on this work from October, 1916, till the middle of February, 1917, right up to the time when the simultaneous week of evangelistic effort took place all over India. Under Mr. Forman's leadership retreats and conferences were held in various places and money was raised to finance the campaign. Still further, books were found necessary to help those who wished to become workers in the campaign, and these were found most useful, especially the handbook for workers and the suggestions for personal work. Lists of literature on the subject, hymn books, sermon outlines, etc., were among the type of printed matter prepared. Groups of men were organized for special preparation to do definite evangelistic work, both in the cities and in the villages.

In some places separate series of evangelistic meetings were held for the cities and for the villages, and on the whole this seems to have been a good feature, as it made a larger number of meetings possible, and permitted the impression made by the meetings to be deepened night after night.

The results of the week's effort in the Lahore Presbytery are as follows:—1,327 meetings were held in 1,722 places; 51,953 men and 11,679 women attended the special meetings. To these people 17,267 handbills were distributed, 2,508 portions of Gospels were sold, and 759 full Testaments were paid for by enquirers in addition. There were 676 volunteer workers and 223 workers from among mission employees. The tangible results were 1,828 public confessions for the Lord Jesus Christ, and 2,947 enquirers.

Needless to say, these results have filled the Christians of the Lahore Presbytery with new hope and faith and zeal. Many of the Christian workers who took part in this evangelistic campaign are continuing to work in a normal and enthusiastic way that is good to see. They have learned the joy of direct Christian service, and especially of evangelistic work, and have realised that a Christian is not really a Christian if he is not overflowing with the message of good will to all on earth, and of the possibility for redemption from sin.

A second campaign effort is planned to take place in February, 1918, and in the meantime the non-Christian enquirers, both in the cities and in the villages, are being looked after most carefully, and are being taught the higher and deeper meanings of what it is to be a follower of the Lord Jesus Christ. Truly the Master was right when he said that the fields are white unto harvest and that the Kingdom is at hand, for many thousands here in India, if only workers can be found to go out voluntarily and deliver the message of salvation through the Lord Jesus Christ.

W. M. Hume.

EVANGELISTIC CAMPAIGNS IN THE MADURA DISTRICT

THE Madura Church Council of the South India United Church conducted an evangelistic campaign in the city of Madura in 1915, and held campaigns at six of its rural centres in 1916. Praise God that the results achieved are very encouraging.

The purpose of these campaigns was three-fold: (1) to prepare the church and promote unpaid evangelistic service; (2) to prepare the field and reach chiefly the middle class of Hindus, who are farmers, merchants, shop-keepers, etc.; (3) to get hold of enquirers and those who would like to accept Christ, and lead them on to the point of final decision.

THE NEED OF EVANGELISM: AFTER THE SLAUGHTER AT NATTARAYANKOIL

The preparations for the campaigns were made for four months in the city of Madura and seven months in the rural centres. In the city, and in each of the rural centres, there was a strong local committee in charge of the work, and each committee was divided into sub-committees on survey, Bible study and personal work, public meetings, women's work, literature, etc., while the general committee of the Church Council had the general supervision. The general committee found it necessary to appoint one full-time secretary for the city work and two part-time secretaries for the rural work. The secretaries organized the work in the various centres, and stimulated the force at each centre to put forth aggressive evangelistic effort.

Before each centre began its work special meetings were held in each Church with a view to purifying the members,

strengthening the force for the big fight and promoting the spirit of evangelism. The members were called upon to sanctify themselves, that the Lord might do wonders among them and their Hindu neighbours. The members of each church enrolled their names to join this mighty army, and pledged themselves to observe the all-important "rule of three"—Bible study, intercessory prayer and personal work. The strict observance of this rule has always and at every place ensured success.

The secret of success is personal work. It is the writer's conviction that an evangelistic campaign minus personal work does not amount to much. It is the personal workers who reach the final goal. They should be carefully and regularly trained in the methods of doing personal work. Each personal worker should choose with prayer the persons he is to reach, and do individual work among them regularly and systematically, both in the period of preparation and in the period of follow-up work. Personal work is a *heart to heart work;* one heart pours into another heart the love of Christ, which alone can make the desired change. When the campaign work was started at Madura, many felt that they were not competent to do personal work and were afraid of doing it. But they were encouraged to do it, and when they actually did it they reported that their fear had vanished, that the Lord was with them and that they were able to win souls. Hundreds of laymen and women, and even ordinary and illiterate members of village congregations, who had never done this work, most heartily entered upon this blessed service and became sources of rivers of living water, which have brought life, beauty, and fertility to many a soul.

Although personal work is the secret of success, it is based upon Bible study and intercessory prayer. The churches which have failed to organize Bible study classes have failed to raise personal workers, and wherever personal work has failed campaign work has failed. Bible study classes have brought inspiration, enthusiasm and stimulation to personal workers. The personal workers were also taught in the school of intercessory prayer. Each personal worker was supplied with a copy of the *Throne of Grace* book, in which he entered the names of the persons he was reaching, and pleaded every day before the throne of grace for every one of them. All the personal workers at each centre came together every week for conference and prayer.

As the Church was prepared, side by side the field also was prepared. No preparation, no campaign. The field was prepared chiefly by means of personal work and social service. The survey of each field was taken at the beginning, and the communities and the individuals who were to be reached were carefully chosen. Several preliminary meetings, such as lantern open-air meetings, Kaletsheba Bajani (musical evangelism) meetings, moving-picture shows, etc., were held from time to time at each centre.

After the hearts of the people were thus prepared for the acceptance of the Christian truth, intensive meetings were held at each centre. The respective local forces at each centre took much pains to bring prepared audiences to these meetings, and watching very closely the attitude of the people as the meetings went on, tried to reach individually and privately those persons who were ready to accept Christ. It is a good thing to get large audiences for these meetings. But it is much more important that audiences previously prepared should be secured. At the close of the last meeting held at Madura, about 700 people signed enquirers' cards. These cards, however, did not amount to very much. So the general committee decided to adopt a different plan for getting the decision of the people at the intensive meetings held at the rural centres. At the close of the last meeting, at each rural centre, two kinds of cards were distributed among the people—the one for enquirers and the other for those who would decide to accept and follow Christ. About 477 persons signed enquirers' cards and 110 signed followers' cards. Most of these persons belong to the middle class. It is remarkable that hundreds of Hindu women attended these meetings, and it is much more remarkable that quite a number of these women signed even followers' cards.

The follow-up work was organized and begun right after the intensive meetings. The names of the persons who had signed cards were distributed among the personal workers, and each worker taught the life of Christ to the persons assigned to him. Wherever the follow-up work has been properly organized and carried on with prayer, patience and perseverance, definite results have been achieved. Reports have been received that, as a result of the campaign work at the rural centres, 100 souls have been baptized thus far and 63 are getting ready for baptism. A large number of these have come from the middle class.

Ever since the evangelistic campaign movement began, the unpaid evangelistic service has advanced in a remarkable way. The spirit of unpaid service and self-sacrifice is rapidly spreading all over the district, and getting hold of the village congregations. Many of the congregations have reported that they have made definite plans for carrying on evangelistic work regularly every week and every month, and several congregations have already won a good number of souls. One reports that seven of its members have won 31 souls by doing personal work. "The harvest truly is great. . . . Pray ye, therefore."

V. Santiago.

THE OBJECTIONS OF EDUCATED HINDUS TO CHRISTIANITY

I HAVE been asked to state the difficulties that educated Hindus feel and give expression to, when the claims of Christianity are presented for their acceptance and allegiance. In undertaking this analysis of the mental and moral estimate of Christianity which educated Hindus have formed, I was at first inclined to classify the objections to Christianity advanced by them, and then draw attention to the right method of meeting them; but the conviction is fast growing in my mind that a detailed statement of real and possible difficulties, and a logical refutation of them, would serve no useful purpose, and moreover, they have been so ably and so frequently dwelt upon in missionary polemics that I cannot hope to add to their cogency and novelty, either by way of raising a hitherto unheard of one or of opening a new line of argument. On the other hand, a more careful scrutiny would enable us to get a clear insight into the mental and spiritual background of the Hindu mind, and it is, after all, in the subconscious recesses of our nature that moral and spiritual issues are definitely raised and answers are considered.

As a shrewd Indian Christian friend of mine observed, when I opened this subject for his consideration, the subtlety of the Hindu mind sees no objections to Christianity, and this attitude is not an artificial pose assumed for the purpose of evasion, but the ingrained prepossession of a religious philosophy from the dim dawn when the forest seers disclosed in the Upanishads this bent of mind. Differences it has refused to see, in the world or in theories which try to explain its mysteries; and, if they are so patent that they cannot be ignored, they have been explained away by the use of more inclusive categories of thought. But it may be insisted here that educated Hindus have objected to Christianity in certain of its aspects, and have appealed to rational considerations. No doubt this is so, and has been so, but a deeper examination of my own mind, or the memories of it when I was still a Hindu, and daily contact with varying types of Hindus, have made me aware that objections are urged for controversial purposes, which would never have been urged if Christian preachers had not violently attacked Hinduism and every phase of it in the past. This, of course, led the champions of Hinduism to borrow weapons from the armoury of anti-Christian publications in the West. They may, or may not, be conscious in every instance that the use of them in reference to their own religion would leave nothing of it. Nor are we to forget that Christian apologists have proceeded on the same lines without adverting to the ultimate consequences to Christianity itself. The

logical victory of Christianity is impossible, nor will it, even if within easy reach, prove more than the Dead Sea apple. The Christian and Hindu forces have dug themselves into trenches, with the same results as Reuter is wiring to us from "eye witnesses." Very little advance seems to have been made, in view of the wide extent of country still to be occupied. Organized Christianity with its heavy artillery stands facing Hinduism—nebulous, intangible and elusive. It is the struggle between the muscular Richard and the supple Saladin, in *The Talisman*. Each excels in his own sphere. The Christian forces are called upon to shift the theatre by the evacuation of the Dardanelles of Hinduism.

It is upon the plane of life and its struggles that Christianity must confront Hinduism with its vital forces. It stands before the Hindu as a lecturer upon aviation, and describes the rapture of aerial motion. He listens with respect, unless he is forced to give his assent to an attack upon the present excellent arrangements of the South Indian Railway. But the moment the lecturer invites his hearer to get into an aeroplane difficulties will crop up. What is this new-fangled airship of Christianity, that he should confide in its speed and security? Why should we give up the jog-trot of fifteen miles an hour for the dizzy motion of a frail mechanism on the buoyant air, with its strong and uncertain currents? In unfigurative language, no overwhelming case has been made for change of faith, with the disastrous results that are inevitable in the present social conditions of Hinduism. Conversion to Christianity means and involves exclusion from caste, home, family and relations. It entails loss of prestige, and besides, a man's first duty is to the society of his birth, the religion of his fathers and the temples of his devatas. Natural habits of reverence and humility alike compel him to turn away with disdain from solicitations to social outlawry and religious apostasy. All this, moreover, demands a heroism which we Christians have not yet shown in our own devotion to the truth. The command of the Lord to deny father, mother, wife and children applies as much to us, and how many of us are prepared to follow Him on the lonely road of the Cross? For Christianity is as hard to practice among professing Christians as among Hindus. Our individual religious faith has not been purchased at the cost of some dear and deep possession, external and internal. The organised body of Christian disciples are not lifted above the rest of their non-Christian fellow-countrymen by the signs of a religious zeal and morality of a higher order. Strange to say, it is rare to find even that fanaticism for one's own religion which, according to the historian of the Roman Empire, distinguished the early Church and drew it on its career of expansion.

If we looked a little more carefully into the social and political conditions of India, we would find that the circle of Christianity seldom cuts the orbit of national life at any

visible points, so remote and foreign is the genius of Christianity and its operation. It has to a large extent concentrated upon sin, and redemption from it; but the social and political problems which are engrossing the attention of Hindus do not appeal to Indian Christianity, which has till now, under the guidance of missionaries, pursued the lonely path. Christianity, no doubt, is offered by Christian preachers as the right solution of India's difficulties; but this is done by those who stand outside the pale of the struggle, and in the interests of official religion.

The need of the hour is for Indian Christians and missionaries from the West to fling themselves into the vast and complex problems of India, and work out a solution along with non-Christians by the exhibition of a larger patriotism, steadier will and more whole-hearted co-operation than is the case at present. But this would, it may be urged in reply, carry them too far from the traditional policy of Christianity to minister to individual spiritual needs, and bring them into collision with the authorities of the State; an event which they could not contemplate without grave misgivings. The only answer is, that such has been the destiny of vital Christianity, and where it has not radically affected political and social interests it has remained only, perhaps, a beautiful philosophy and has not deeply touched the imagination. Christian heroism, at that point where the national consciouness in India is now running high, can alone meet the need of the day, and then the time will soon come when the redemptive grace of the Lord will be welcomed and applied to the deeper problems of individual salvation and holiness. It was the Rev. Mr. Tilak, the Marathi poet, who said that it was his belief that Christ would exalt his country, that led him first to His lotus feet. The hearts of India's best children are now anxiously and under overwhelming difficulties set upon the achievement of political freedom and unity. If Indian Christianity professes love for them in Christ Jesus, and at the same time either regards their efforts with ill-concealed hostility, or with a cynicism which is at war with all idealism, then it will be hard for them to believe your solicitude for their spiritual welfare. To promise an unearthly and far-off blessing to non-Christians in return for their submission to the Christian faith, and refuse your active fellowship in the matter of political progress, is, in the language of Bishop Azariah, "To promise to them golden seats in heaven, while denying to them wooden chairs in the world"! The golden seats do not cost you anything, but the wooden chairs of the world are yours by the vaunted right of a superior culture and civilization, and your handing them over to others is the measure of your sincerity and your love for non-Christian humanity.

In this atmosphere of isolation and dry other-worldliness, difficulties—intellectual and moral—are bred faster than you

can cope with. The supreme requirement is that the whole atmosphere should be changed, for then scepticism will cease to live in it. Let us take the question of idolatry, for example. It is easy to marshal solid arguments against it, and it is as easy to meet them by subtle and plausible counter-arguments. But let a man once change his point of view and then idolatry loses its fascination, and arguments that once appeared unanswerable now lose all their power. In other words, we have not created the Christian atmosphere which inclines not the head but the heart toward the reception of Christianity.

The Kingdom of God is this Christian atmosphere, around us, in us, and pressing in mighty waves upon us all. It is not the effort of man, but the world of God, and his Christ, his angels and archangels, saints and martyrs. The Church in India in its present conditions does not live and move in this sea of the Kingdom.

It does not float on deep and unfathomable waters and pursue its way with sails unfurled to the breezes of heaven. It is being drawn laboriously in the shallows with ropes, tied round the waists of men. It fears the main currents of the sea. Devout souls are everywhere becoming restless, strange questionings are now abroad, and searchings of heart. The Kingdom of God has not yet come with power to India. Non-Christians have not yet even dimly perceived that a supernatural power is now working in their midst. The signs of the Kingdom are not wrought by us. We delude ourselves with the thought that the age of miracles is past, because we are not prepared to sacrifice the egoism of our ethics, our culture and our civilization. Christianity has not gone out with the flaming torch, setting fire to our dearest possessions. Religious incendiarism, as one remarked, is the first and sacred duty of the Christian. The Kingdom of God is a terrible destructive vitality and creates the new man in Christ Jesus, who will touch the sick to health, the blind to sight, and the unclean leper to the joy of life. It will not be satisfied with the virtues of a commercial morality of honesty and duty, and of a well-filled house. It is an enthusiasm. What is wanting among us is this power of God. May it be given to the men of this generation by prayer, fasting and tears, by humiliation and watching the dim skies, by freedom from egoism and prejudice, to see the first streak of the dawn and feel the gentle breeze which will herald the mighty cyclone.

V. Chakkarai.

LEADERSHIP IN EVANGELISTIC WORK

THE effort towards an Evangelistic Forward Movement which is being put forth by the Indian Church to-day ought to be, and will sooner or later be, an integral part of the normal church life. The question of leadership in evangelistic work is involved in the more general question of leadership of the Indian Church.

There are, I believe, two reasons why attention has been directed to this question of late: (1) Without the vital, self-propagating, missionary spirit in the Indian Church, the Church has been leading a humdrum life. The routine of weekly services, the "pastoral" visits of the minister-in-charge, the occasional addition to the church of a "ready-made" convert, for whose conversion and training the Church had no responsibility, did not call for any great leadership within the Church. But when the Church began on a life of earnest intercession, of active evangelism, of expectancy, of faith, of preparation for a great ingathering, the whole aspect of things was changed. Here was life. Here was the necessity for active co-operation, for planning, for preparation. And the question was asked, Where are our leaders? (2) The experience of Churches where this movement has been carried on for a year or two shows that leadership within the Church is available, and that it is capable of being further developed.

What Constitutes Leadership

The power and influence of a person who has succeeded in leading in a certain movement are too subtle to be defined or analysed completely. However, we may note here two or three essential qualities that go to make up leadership. (1) There must be an intense loyalty to the cause. One of the constant dangers that a leader is exposed to is the likelihood of the focus of his vision shifting from the goal to something else or to himself. A careful study of the chapter, "The Master's Loyalty to His Cause," in Fosdick's *The Manhood of the Master*, will give a clear insight into what the most successful Leader meant by loyalty. (2) A vision of the future. The most successful architect is the man who can command before his eyes a more or less complete image of the structure he is called upon to build before he draws a line on paper, and who makes carefully detailed plans before he lays down a stone on the ground. A leader who does not see his goal, and who has no plan or chart of the way to the attainment of that goal, is sure to get lost. (3) The power of the Spirit. We are not fighting against flesh and blood. We cannot build a spiritual structure with mere men and money,

nor with theology and philosophy. No man is likely to lead successfully in a spiritual cause who has not the power of the Spirit behind him.

Here loyalty may be compared to the dry bones in Ezekiel's vision. It is the main structure round which the living organism is formed. The vision of the future and the plan are the sinews and the flesh. "But there is no breath in them. O breath, breathe upon these slain, that they may live." And with the power of the Spirit they lived and stood upon their feet, an exceeding great army.

It will be noted that leadership as analysed here is within the reach of everybody, even the most humble. No doubt that in order to be able to see a distant goal and to plan the way to reach it a certain clearness of vision is necessary. This is developed only through a certain kind of education and experience. But we want not only generals, but also sergeants and corporals. Almost everyone has a sphere of influence in which he can lead his community and his Church to a higher and more useful life.

A recent report about the special week of evangelism at Jalna (Nizam's Dominions) notes that the whole campaign was initiated, planned and worked out by the village Christians themselves. The campaign at this place, so far as I know, has been more fruitful than at any other place in the Marathi area.

Our Task

It would not be out of place here briefly to survey the task before our Church leaders to-day. The different points noted below form part of the whole Church life, and each acts and reacts on the other.

(1) The spiritual efficiency of the Church. This point has been emphasised by the Forward Movement from the very beginning. A great deal needs to be done in this direction. There is need here for efficient leadership and strenuous work.

(2) The economic life of the Church. This has a vital connection with the Forward Movement. The problem of self-support and of the financial responsibility in connection with actual evangelistic work is involved in the problem of the economic independence of the Christian community. In some parts of India whole congregations are directly or indirectly being supported by the missions. There was a time when prejudice against Christianity was so strong that new converts were forced to seek employment under the mission. This, though perhaps inevitable, has had a baneful influence on the Church. Organized effort is now necessary to counteract its effect. Here there is work for our leaders. An example of what can be done in this direction is found in the marvellous results achieved by a foreign missionary in uplifting the Christian community at Jalna, economically and socially, by the introduction of co-operative societies.

(3) The evangelistic work. In order that this Forward Movement should touch the lives of everyone in the Church, that their efforts should be wisely directed in carefully surveyed places, that there should be a continuous and progressive development of the work, there must be strong leadership within each Church to direct the work.

(4) That Churches belonging to different missions have grown to live out of touch with each other, and have very little co-operation between them, is a fact that cannot be denied. It is now generally recognized that the differences that separate the Western Churches do not mean the same thing to the Indian mind that they mean to the Westerner, and that India will have a united Church long before the parent Churches settle their differences at home. Every leader in the Indian Church to-day should have a vision of the time when all India will have a united Church—a Christo Samaj—whose ideals and traditions will grip the Indian mind, and when Christ, the Great Guru, the Founder of the Samaj, will be known and worshipped in every home. A great deal can be done by our leaders to hasten the day.

(5) The relation between the Missions and the Churches. There is no use ignoring the fact, that on the whole the relation between missionaries and the Indian Churches is not very cordial. We are told "that the time at which a young man is quite grown up, fitted for responsibility and the charge of his own life, is almost always perceived by the son a good while before it is admitted by the father, and the result too often is a series of arguments in which neither can convince the other, and both grow gradually estranged." The missionary has so long stood in the position of Ma Bap to the congregation. There is no doubt that in a great many cases the Church has passed the stage of infancy and childhood. Unfortunately, the economic development of the community has not kept pace with this mental development. A great deal of the trouble is due to this unequal development.

In places where the missionary has ceased to be in the position of a father and has endeared himself to the people, becoming their friend, very cordial relations have grown up between the two. But in a great many cases "a gap has appeared and it is widening." Now, looking at it purely from the standpoint of the Church, and apart from the question of what the missions can still continue to do for the Church, such an attitude of suspicion and lack of friendly relations with the foreign missionaries is injurious to the healthy growth of the Church life. It is a good sign that the question is engaging the attention of some missionaries and Indian leaders.

Who Are Our Leaders

I have mentioned above some of the problems that are before the Indian Church to-day. The whole task is a more difficult, and a complex problem. The question that faces us here is, Where are our leaders?

(1) A great deal of this work can be done by voluntary workers. There are men capable of leading such movements among our doctors, lawyers, teachers and business men. Teachers and evangelists in mission employ do not generally realise that they can be voluntary workers as much as any business man or Government employee. No movement will be a complete success that does not take into account these voluntary forces. But these voluntary forces need to be organised, and are much more effective if they get the active co-operation of whole-time men. Among these whole-time men I would put first—

(2) The Pastors. On account of their unique position among the Churches pastors ought to be the greatest Christian forces in India, working along the lines indicated above.

What do we find to be the fact ? Apart from a few cases where men have done splendid work requiring leadership and tact, taking the pastorate in India as a whole it is found utterly inadequate to meet the present crisis in India. In the early days pastors were invariably recruited from the ranks of mission catechists. The result has been that a very low standard has been established. Was it a wise policy that gave to the Churches men as leaders who were incapable of leading? A great many questions in connection with this need to be settled. But there is not the slightest doubt that unless the Indian pastorate becomes a strong and powerful brotherhood, consisting of men who are not only capable of leading their Church to a higher and better life, but also of realizing that they form part of the whole Christian force in India, and that unity of purpose and co-operation with their fellow pastors is required of them; unless the Indian pastorate consists of such men, a great many of our problems will remain unsolved.

(3) We have now an All-India Christian Conference. A number of provinces have also well-organized Unions of Indian Christian Associations. So far as my knowledge goes, the Indian Christian Associations have done very little constructive work for the social and economic uplift of the Christian community. It would be quite possible for each provincial union to maintain a whole-time secretary, who could make a survey of the economic condition of the community within the province, and with the help of an advisory committee set to work. It is time now that we have something more than mere conferences.

(4) Similarly, if all the churches and missions within a certain area co-operate, it would be quite possible to maintain a whole-time man who could act as a sort of link between different denominations and Churches within that area. A great deal needs to be done in co-ordinating the efforts of different Churches, in getting our Christian leaders and pastors together in training conferences and summer schools, and in doing a number of other things that need the co-operation of a number of Churches.

(5) The question has often been asked, whether and how far missionaries should take a lead in the campaign movement. The question is more general, and refers to all the activities of the Indian Church to-day. There is no doubt that the answer to this question is, that active co-operation on the part of missionaries in all the activities of the Church, especially the evangelistic work, is desirable. The point to be remembered is, that the Church is sufficiently alive to act for itself, and that the help of the missionaries amounts to co-operation only and nothing more. A number of our Churches have not sufficient life in them to enable them to act for themselves. In these cases the activities are forced upon the Churches, and a certain amount of result can be obtained as long as pressure is maintained. In a great many other cases, at least from the "son's" point of view, this active co-operation is impossible unless there is a decided change in the point of view, the attitude, and methods of the missionary.

If all these five agencies set to work in a spirit of co-operation and love, something definite can be achieved during the next five years. Our task is great and our forces are few, and the only thing that will keep us calm and steady at our post is the prayer:

"Lead, kindly light, amid the encircling gloom,
  Lead Thou me on;
. . . . I do not ask to see
The distant scene,—one step enough for me."

B. BHASKARE.

EDITORIALS

India and Christ

The chief problem of the Evangelistic Movement is to bring India face to face with Christ. Christ must be revealed in all his beauty and attractiveness as an eastern Guru, and a Saviour-Avatar. Not only so, but he must be revealed through Indian lives and thoughts. The revelation of Christ by the Indian Church to the masses outside the Church is the purpose of this movement.

Hitherto Christ has been associated in the minds of many Indians with a foreign organisation, and he has been seen clothed in western garments. The Church has sought rather to reveal Christ as interpreted by the West than to reveal him as he is pictured in the Holy Book. Probably no one is to blame for this, but the fact must be recognised. The writer remembers distinctly a visit to a Christian seminary, where all the students marched in clothed in rather disreputable trousers and boots, and he will never forget the impression this made upon him. Since then he has often wondered whether Christianity does not show itself to Indians as a kind of unkempt Westernism.

What this movement seeks to-day is to help the Indian Church to reveal Christ in the ordinary everday life of the Church member and his family, as well as in special efforts of the community as a whole. The aim throughout is nothing but the more perfect revelation and presentation of Christ. This is one of the most difficult tasks for any to undertake. Christ is incomparable, so that to attempt to present him or reveal him seems almost blasphemous; yet it is true to-day, as never before, that only through his disciples will the Divine Guru be known to others.

The Church is seeking to reveal Christ not only in words, but by helping the leaders of India to face the terrible evils that oppress the people of this land and to overcome them. We believe that only through Christ and his spirit can these be overcome, and so it is that we offer to our countrymen the great gift of the spirit of Christ.

We do this, not with the idea that we ourselves have already apprehended, but we follow after, and we would that the world would also follow after that great and wonderful power of Jesus Christ. In order that the Church may worthily present Christ, special efforts are made first to help the Church truly to possess his Spirit and to walk according to his commands. All through India to-day there is going on this preparation of the Church of Christ to reveal the great Saviour-Guru.

Then come the special efforts of Churches and individuals to make Christ known, which have included a special week

of evangelism as one of the prominent features of this movement.

This has taken place in South India, Jalna, and throughout many villages and towns of North and Central India. The village people give their time and their energy with great enthusiasm to reveal Christ to their friends and relations, in the simple words of a Gospel song and in a Bible verse. In the bigger towns large meetings are held in important centres, where the life of Christ is presented through song and speech to all who come.

After and during the week the individual members of the Church are urged each one to speak to their own friends and relations about Christ, and to pray for them.

This is the work of the Evangelistic Campaign, and it is going on throughout the whole of India. In this number will be found some accounts of this work in different parts of India. It must not be thought that everything that is mentioned here is connected with the Evangelistic Campaign. A good deal of the work has been going on quite independently of this new movement. The new movement seeks to help and co-ordinate all these various activities as far as possible.

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Musical Evangelism

One of the most interesting developments in connection with the Evangelistic Movement is the increasing use of what is known in different parts of India as the Keerthana, Bajana, Harikatha or Kalakshepa method of presenting the Gospel. This has been especially prominent in South India, and has helped thousands of non-Christians to understand for the first time that Christian preachers are Indian and have a connection with the religious devotion and experiences of Indian saints and sages. Christianity had been regarded as a complete exotic, having no point of contact with indigenous religious thought. It has been found that this method of lyrical preaching or musical evangelism, with the aid of good Indian music, has attracted thousands to attend regularly Christian meetings, and brought them under the ethical and spiritual influences of Christ's teaching.

For the educated classes the high schools and colleges do this, for the middle classes it is these lyrical services which have proved most attractive. Though very many who attend do not thereby become Christians, it means that they are aspiring after a higher spiritual life, and that they are finding help for their own efforts in the spirit of Christ. All this is to the advantage of India generally, as well as leading to the influence of the spirit of Christ in the hearts and minds of the people.

"I, if I be lifted up, will draw all men unto me," said our Master Christ, and this musical method is one of the most Indian as well as one of the finest methods of lifting up the life and character of Christ before the eyes of India.

Perhaps a description of the method may be of interest to our readers.

The preacher stands on a platform, with either a violin or a pair of kustar—a kind of Indian castanets—in his hands. Behind him are seated a violinist, a drummer—who uses either the mridangam or the tabla, upon which he beats with his two hands—a cymbal player, and some one playing the drone on an Indian harmonium or a tambur. The Bagavather, as the lyrical preacher is called, begins by singing, in some Indian chant, a song in praise of God, and then he pays his respects to the audience and introduces his subject. The subject is usually a Bible story, which is told by means of songs describing the various actions of the story. Interwoven between the songs of the main story are other songs and stanzas, drawn from both Hindu and Christian literature, illustrating the various points of the story. Occasionally the address will break off into a disquisition on some moral point which crops up. It is permissible to introduce many different lines of thought, provided they are strung together along the main line of the story. All will be in song, except the explanations, but even these will be half chanted by the speaker to the music of the drone. The whole address will be full of real and vivid illustrations drawn from the life of the people.

As a rule the preacher himself will be the composer of most of the songs he uses. Everything, from beginning to end, will be Indian, including even the nodding of the head and other gesticulations practised by the Indian singer.

While these meetings are sometimes regarded as entertainments, they are soon seen to be spiritual meetings of great power and usefulness, and they exert considerable influence on the lives of many of those who attend them.

The Madras Christians are so convinced of the usefulness of this method that they are preparing to open a school for the training of Bagavathers in Madras. The extension of this method will mean the exerting of a high spiritual and ethical influence over thousands of Indians who otherwise would never come into contact with any such influence.

In this way the Church can serve India with great power and usefulness, and the Saviour-Guru will be revealed to multitudes who otherwise would never come to know him as he truly is.

One of the remarkable things which has emerged as a result of this work, is the fact that when Christ is presented in Eastern guise, without any attempt to run down other religions or other teachers, Indians of different faiths listen with great joy, and feel that Christ has something to do for India. Some remarkable testimonies to the power of Christ have come to us from earnest men who are reckoned outside the Christian community. One says, "As for my attitude towards Christ, I have nothing but adoration for that godly man, who opposed his mighty moral force to the blind and wanton persecution of a wicked world that could not

appreciate the lofty purpose of his life. I would heartily exhort my countrymen to study carefully and assimilate the life principles and the character of Jesus Christ." Another said to us, "I find that of all the great Avatars Jesus Christ is most real and comes nearest to me." Another writes, "I can say with confidence that I am a believer and also a follower of our Lord Jesus Christ." It was Keshub Chunder Sen who said, "None but Jesus shall ever wear this bright and glorious diadem, India."

There is no doubt that Christ the Saviour-Guru appeals to the heart of India, and when Indians are face to face with him truly revealed in the lives and words of his Eastern disciples, they will feel that he has a message for them also, and will learn to worship him as their Saviour-Guru.

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Is India Becoming Christian?

The main theme of this issue of the *Y.M.I.* would make both Christians and non-Christians who are deeply interested in India to ask the momentous question, "Is India becoming Christian? "

These are days of statistics. In reckoning tbe influence of a great religion on a great people, statistics cannot be a decisive criterion, but they certainly do have their place, and we might consider in the first instance what they witness to.

The census of 1911 recorded that the Christian community in India had increased in the decade by 34 per cent. If we examine similar records of the past, we are surprised to find that the increase in every decade was about the same percentage. This percentage, it is needless to point out, is the highest for any community, so much higher than any of the others as to make comparison worthless. When a community maintains such a high percentage of increase while swelling larger and larger in volume the phenomenon is significant. Turning to the actual figures, the Christian community added nearly 10 lakhs during the last census decade. Judging from the reports of the various missions, there is no indication that this figure will not be even larger in the current decade. It means the addition of one lakh of people every year, about 300 souls every day. Nor are the accessions all of any one language area or province. They are fairly well distributed throughout the country. On the other hand, it must be noted that with all this rapid rate of increase the community is at the present day only about 38 lakhs altogether. During the last census decade, while the Muhammadan community increased only by 6 per cent., the actual number of the increase amounted to about 40 lakhs. That is to say, the entire Christian community in India is less than the addition made by the Muhammadan community to itself in one decade. As for the Hindu community, the figures need not be mentioned, because that community added not lakhs but crores. The race is a very interesting one, really

between Lilliput and Brobdignag. It looks as if Lilliput could steadily fly forwards at striking speed, until the five crores of untouchables are secured. Mere arithmetic would indicate that this point would be reached in about seven decades more. If it did, and if the other communities did not progress faster than they do at present, they would still have out-distanced the Christians so far that the velocity of the latter would be practically nullified. Nor can we forget that the accessions to the Christian community are mainly from the lowest strata of society, in some provinces from classes which have a very long way to go before conforming to the most ordinary standards of ethics. The benefits of Christianity to such communities are of untold value. But the question before us is of national comprehensiveness. "Is India becoming Christian?" It is difficult to see how India can become Christian without the Indian Christian community leading the way and setting the standards so much higher than what obtained in other communities as to really attract them. So far as the depressed classes are concerned, this condition undoubtedly prevails. But taking the country as a whole, the real crux of the problem is in the ability with which the Indian Christian community as a whole can rise clear up to the level of its Master, in spite of the heavy handicap constantly imposed upon it by the inrush of the proletariat. Magnificent work is now being done in this direction by the missions, but the problem is already beyond the powers of any mission or all the missions put together. The Indian Christian community is not yet alive to it responsibilities. Until it does do what it obviously must, it is difficult to answer the question before us in the affirmative. We are not discussing "Mass Movements" here. It is our conviction that the great phenomenon which goes by the name of "Mass Movements" is like a law of nature, inevitable and from God, and that Christendom in general and the Indian Church in particular have clear duties to perform in connection with it. But what we wish to say in this connection is, that it is futile to place any reliance on the evidence of statistics for such a thing as the Christianisation of India.

There is another criterion also available in the realm of ideas and ideals. India, in particular, has alway been responsive to idealistic influences, perhaps more so than the West. The reader of Indian history is surprised to find that in the centuries when wars and disturbances of all sorts prevailed in the country the inner life of the people maintained an even trend, apparently unaffected by the political conditions. Just think of the political history of India during the period when Buddhism was established throughout the land, the period when it was routed clear out of the country, the period when the bhakti type of religion gathered strength and established itself in the south, the north and the west. So much so, that if one could study first the history of the inner life of the people, and then turn to the political history of the country,

the student would be astounded by the possibility of the former in the midst of the latter. We cannot conceive of any such thing happening in the West. How far the caste system and the rural economy contributed to such a possibility we cannot tarry to discuss. The point is, that influences in the realm of ideas are of paramount effectiveness to the people of this land.

Thanks chiefly to the dominant position taken at the commencement and maintained continually by Christian missions in Western education in India and thanks also to the place that Christian ideals do have in the literatures of the West, certain very important influences have got rooted in the country, which cannot be described by any phrase other than as the "leaven of Christ." Foremost we would place the standard of personal purity. Twenty-five years ago, when the writer was at college in one of our large cities, it was considered perfectly legitimate for leading lawyers or public servants with the highest University degrees, as well as for the wealthy Zemindars, to live openly in a way which reminded one of the stage of King David. Real devotional religion, as well as real intellectual culture, was possible at that time without any demands being made on personal purity. To-day any University man who bids for a place in public esteem would no more think of openly making such arrangements than of flying to the moon. The process is one that is really revolutionary in the estimate of womanhood. So also has there been a radical change in ethical standards, which now makes it so difficult for a man of public influence and power to be bribed. We have not yet arrived at the stage when public opinion insists upon a high enough standard of probity in public leaders. Still the current is strongly set in that direction. Not ten years ago candidates for municipal seats sought such frankly as a matter of place and privilege. To-day no such statement can possibly be inserted in a manifesto. The candidate offers himself on the basis of service. Private axes are still being ground far too openly. But public opinion is steadily raising the standard. In regard to these three points let it be remembered that the change is not due to an imitation of the West, for the West is unhappily not by any means free from lapses in the directions here indicated, but we reckon that the change is due in the last analysis to real acceptance of Christ's ideals of manhood, womanhood and service as necessary concomitants of culture and religion. Then, again, it will be remembered that the ideal of India has been the ideal of other-worldliness. From before Siddhartha to right down to modern times our best minds have left the world and taken the yellow robe. Generals in the hour of victory, statesmen in the zenith of their power, thinkers at the awakening of their minds to original thought, have thought it incumbent on them to leave the world immediately. To-day the ideal of India has been correctly expressed by Tagore, in that famous verse where he

asks the Saddhu to stop mumbling prayers and counting beads, to open his eyes and see that the God he seeks is not before him, but is with the road-mender who is breaking stones in the dust and the heat of everyday toil, and to note how the shining robes of the Almighty are soiled by his voluntary companionship with the labourer who is working for the comfort of the wayfarers in the world. It is also correctly expressed by the schemes of educational and social service which our greatest political leader, Gopal Krishna Gokhale, thought it necessary to promote as part of any scheme for the uplift of India. The ideal that lies below this is dependant on a recognition of the reality of human personality and the worth-whileness of spending one's own life in serving to make ordinary human life healthier and more beautiful. It is every time a negation of the old ideal that matter is evil and must be sloughed off.

Whether leaders of Indian thought and life accept it or not, we have no hesitation in reckoning that in these and other matters there is the unmistakable leaven which can be attributed only to the influence of the spirit of Christ. The question is, Can we go forward and say that this should be claimed as part of the Christianisation of India? It means that hundreds of thousands are learning Christian ideals, but bear no personal relationship to Jesus Christ and perhaps do not even recognise him as having any influence on their lives. We feel that this is another Mass Movement, not the movement of a mass externally towards Christ, but the movement of Christ internally within the mass. We reckon that there is an important similarity between the two Mass Movements, for neither the one nor the other amounts to a full Christianisation of the people. The mass which has moved into the Church needs to be evangelised and shepherded and attended to individual by individual, old and young, man and woman. The mass which is being moved by Christ is also to be attended to in precisely the same way, to be evangelised, to be shepherded and to be dealt with as individuals. In regard to both the masses the responsibility lies first and mainly with the Indian Christian community, and only secondly and in a subsidiary way with the foreign missionary body in this country.

The answer to the question, "Is India becoming Christianised?" is for the Indian Christian community to furnish by its life and activities. Christ has released forces and influences which are operative, both externally and internally, both among the high and the low. He has also released resources from the Christian countries of the West. The opportunities are at our door, and so far as our powers of discernment go India as well as the Indian Christian community stands to lose by the apathy of the latter.

K. T. P.

ARMY DEPARTMENT.

WITH THE EXPEDITIONARY FORCES

Experiences On a Transport

One of the secretaries, recently gone to East Africa, writes thus of his life *en route:*

"This boat is so extremely crowded that it has been impossible to get up any sort of entertainment, for want of a place to hold it. All the day and night troops lie on all decks—all Indians—about 1,300. Total darkness at night is another drawback. All the morning there are duties (and parades, etc.), to keep them busy, so that the afternoons are the times when time hangs heavy for them. So it is then that I give gramophone "tamashas"—in turn in all the different parts of the ship. These are most keenly appreciated, and the men gather round in crowds. Soon after leaving Bombay there was an opportunity to distribute throughout the ship games of various sorts, which I got at Bombay. Had it not been for the Y.M.C.A. games, which you see daily being played on all decks, the men would have had nothing whatever to do. The worst places are the awful dark decks right down in the bottom of the ship, an absolute Gehenna of heat and dirt (no air); so I gave more games there than anywhere.

"I got the Indian officers to teach the men some of the games which were new to them. Those they play most are pacheesi and cards.

"At Colombo there was opportunity for buying and reloading with papers and envelopes and twelve more games: the latter being in great demand. We are now nearing Africa, so am again in the midst of distributing 1,400 writing paper and envelopes. There is such a mob on board that the only way to do is to go round the lines immediately after parade and distribute individually—once they have all fallen out, you can do nothing! The Indian I.M.S. officers have very kindly helped me with the distribution and also with the games. The colonel is most pleased with the Y.M.C.A. gifts and help, and has several times spoken gratefully of how pleased the men were. I was lucky to get the help of a young Indian Christian, and I think we managed to make all the regiments understand that we represented the Y.M.C.A. (this difficult, because lots of them don't know Urdu, being Southerners). The Y.M.C.A. secretary on this voyage has had to be a dual (nay triple) personality, and combine the functions of ship's chaplain and organist with the secretary's work.

"One of the majors asked me if I would hold a service on Easter Day; the colonel was keen on it—so on the promenade deck, on a glorious day, we held our Easter service. There

are a number of West Indian Negroes (soldiers) on board, and the way they sang the Easter hymns was splendid. It was a curiously mixed congregation—officers (nearly all came), English sergeants, sailors, Anglo-Indians, Indian Christians, and Negroes—coloured and semi-coloured! And when it was over the officers very kindly expressed their thanks.

"Since then each Sunday we have held a service: yesterday we rose to singing the Te Deum. It's rather difficult to be both parson and organist. The colonel suggested that the Easter Day offertory should be given to the Y.M.C.A. Twenty-two rupees from quite a small gathering. One major (who had not known of the collection) went, a long way, to his cabin, and brought his contribution after service. I mention this incident, because I think it rather unusual.

"The Indian and Negro Christians are very glad of these services. For they had been a long time on board (even before leaving Bombay), and had not had a service for weeks. And many are devout men, who seemed longing for a chance of worship. The boat is abominable (as transports usually are). No exercise is possible anywhere—there being sepoys *everywhere*, reminding one of Browning's description of St. Peter's, in 'Easter Eve'—men, men, men, wherever you go up or down. But were it only to have the chance of holding these services, the voyage would have been worth while.

"Alas! My 'clerical' duties have included two burials at sea within one week. Both of them Negroes, and, I believe, Christians. With one I could have no talk, as he was delirious throughout his illness; with the other I was able to pray and read the Bible. He was earnestly praying and trusting in Christ. Without my suggestion, he said the Creed with real earnestness. There is a wretched little 'black hole' for a hospital. The doctor is very nice, and once played the hymns for us.

'The bodies were buried with military honours, the 'Last Post' being very impressive 'over the face of the deep.' Strange how our Easter Day was soon followed by the triumphant Easter messages of the burial services! And these were grand opportunities of reading the 'Gospel of the Resurrection,' for everyone on board attended the funerals, whereas they didn't all go to 'church.' So you see, on this three weeks' voyage, the days have been rather varied, even for a Y.M.C.A. secretary.

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"Naringi! Naringi!"

No, it was not a bazaar merchant annoucing his wares and calling for trade. For if a bazaar man in Basrah is lucky enough to have a few imported oranges in stock, he can set a price of six annas apiece on them and quietly wait for customers to seek him out. No, it was actually a Y.M.C.A. secretary calling, not in the street but in the wards of an Indian general hospital. A consignment of 20 cases had just arrived at

Y.M.C.A. headquarters from Bombay, and was being distributed in the Military hospitals where our workers are stationed. This secretary, followed by an orderly with a bulging bag of fruit, stopped at the office to speak to the commanding officer, an I.M.S. major. The major thanked him for the bag, and showed his real interest by dropping work and going through all the wards with the Y.M.C.A. man. They stopped at each bed, the major and the Indian secretary chatting with the sick sepoys. And then the major looked at the patients' hospital record charts: this man couldn't have an orange because his disease was dyspepsia; that one couldn't because the major was penalizing him for some breach of discipline. But among most of the patients, especially the bronchial and malarial sufferers, the procedure was: The sepoy sat up in bed, assured the visitors that he was quite all right, made a cup of his hands for the secretary to drop the orange in, saluted the major, said, "Salaam, Babu Sahib" to the secretary, and settled back with a happy smile for the rest of the day.

Residents of fertile agricultural countries, who see around them continuously rich grain fields and fruit orchards, have no appreciation of a country like Mesopotamia, where the local produce is so limited. Healthy men, of course, do not suffer in their diet, but the sterility of the land works hardships on the sick. Doctors tell us that one of their most difficult problems is how to feed the patients who are too well for a liquid diet but too weak for meat. They miss the fresh fruit which so simplifies this difficulty in most countries. Y.M.C.A. oranges help to solve the problem in six Indian base hospitals. Doctors and patients alike are thankful for them, and we only think how this service might be magnified if our friends in India could guarantee more large and frequent consignments of these highly acceptable war gifts.

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"The arrival of several new secretaries in Mesopotamia has made possible the enlarging of the work in some of the centres, although there continues to be need for more men. We now have fifty-five on our staff; ten more could well be used.

In Basrah a considerable increase in the institutional side of the work is anticipated, in the way of study groups, etc. The religious work has been carried on fairly regularly throughout, and has received the almost universal co-operation and help of the chaplains. Within the past few weeks, the Sunday night services have been addressed by the Bishop of Nagpur, the Senior Chaplain, the Church of Scotland Chaplain, the Wesleyan Chaplain, the United Board Chaplains, the three Indian Chaplains, and Mr. French of the S.P.G.

Successful Bible study work is being carried out at Tanooma and the Palm Gardens. Daily services are being

held at Margil and mid-week services are being held at Makina and the "Oasis." I am hoping that the Bible study work may be considerably increased in the near future.

Mission study has been given a prominent place throughout our work in Basrah. The missionaries of the local mission have been lecturing weekly on the significance and value of Christian missions in Arabia. This is now being supplemented at the Palm Gardens by a weekly study group, which is being conducted by missionaries from India who are now in Basrah."

L. A. D.

PHYSICAL DEPARTMENT

Three hundred fishing-rods have been sent to the Mesopotamian Field Forces up the Tigris. No request was forwarded for flies. We have been told that flies in Mespot. are as numberless as the sands of the sea shore!

Do you know that—

Poor health is expensive?
A flyless city or town has few funerals?
Dirty hands spread much disease?
Moderation in all things prolongs life?
The air-tight dwelling leads to the grave?
Health is a credit with the bank of nature?
Unpasteurized (unboiled) milk frequently spreads disease?
Walking is the best exercise—and the cheapest?
The well that drains the cesspool is the cup of death?
A clean garbage can is a good example to the family?
A little cough is frequently the warning signal of tuberculosis?
It is foolish to educate a boy, and then let him die of typhoid fever?—*Life and Health.*

NEWS ITEMS

Gordon Law, at Allahabad, has organized his junior members at the City Branch in what is called an "honour scheme," modelled on the Canadian Efficiency Test in the Boys' Departments in the Associations in that Dominion. Those interested should write him about it. It is a start in the right direction.

Mr. Hoxsey, at Bangalore, has just run off an Inter-High School Sports Meeting. His Highness the Maharaja of Mysore kindly presented a cup. Five schools entered, with over eighty different contestants, and the Wesleyan Mission High School won. It was a success in every way, the result of thorough preliminary organization.

Mr. Beall, at Hyderabad, back at work after his siege with enteric, has started a six months' course at the Normal Training College, and reports that he has been told to go ahead and select sites and Government will do the needful to start Public Playgrounds.

Dr. Segard, at Calcutta, has just written a Quinquennial Report of Physical Education in Bengal.

Mr. Noehren, at Madras, has been successful in securing a good site for a playground. Government sets apart the land, fences it in, and pays the superviser, while the Association supplies the equipment and organizes the work and gives it the necessary supervision. This arrangement is fixed for a term of years.

Mr. Brown, of Manila, sends preliminary word that Japan won the Far Eastern Games, recently held in Tokyo. Fuller details will appear later. The most significant thing in his

letter was as follows: "One prominent Japanese business man told me that from this time on no great advance movement in physical education could take place in Japan without the help and advice of F. H. Brown" (National Y.M.C.A. Physical Director for Japan).

The Government of Bombay has sanctioned a grant to the Y.W.C.A., our sister organization, toward the budget of a trained Physical Directress who, we believe, is on the way out to take up work in that city for the women and girls of Bombay city and Presidency. We congratulate them and wish the newcomer all success. The Baroda Government, close by, has already asked for her services, if possible.

Dr. Gray is at the United Theological College, Bangalore, for three months, lecturing and teaching, not only to Association Training School students, but to the regualr students of the College as well. An inter-group contest is on, in which all the students have been divided into four teams and compete in football, basket-ball, volley-ball, tennis, playground-ball, track and field sports, hexathlon, group relays, etc. A fuller account may appear later.

Mr. Cammack, of Colombo, reports that he has had visits from the Colonial Secretary and other Ceylonese officials, who have all been very well satisfied with what they have seen of his work at the Normal College. In the Training College Sports Meeting there were 500 contestants, in five groups, with over forty events on the final day.

Paul Means has returned from Mesopotamia and taken over Mr. Sarcka's work at 86, College Street, and the Student Playground in North Calcutta.

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Weight Lifting Records

Although the Physical Department does not encourage, as a rule, those forms of physical activity in which there is heavy strain or possible injury, or in which the average man cannot take part, one cannot help but be interested in strength and in what men have done with it. We therefore insert the following weight-lifting records, which are reputed to be those of the strongest men in the world:—

One arm snatch lift	=record	—Louis Vasseur, 205 lbs.
One arm swing lift	,,	Jean Francois, 199 lbs.
One arm jerk lift	,,	(German Style)—G. Lurich, 266 1-5 lbs.
,, ,, ,, ,,	,,	(French Style)—E. Deriaz, 231 lbs.
One arm military lift	,,	Carl Witzelberger, 154 lbs.
One hand press lift	,,	Louis Cyr, 273¼ lbs.
One hand bend press	,,	Arthur Saxon, 336 lbs.
Holding bell in front, one hand	,,	M. Meyers, 112 lbs.
Two arm press lift	,,	J. Steinbach, 330 lbs.
Two arm jerk ,,	,,	J. Steinbach, 390 lbs.
Hands alone, dead weight lift	,,	Louis Cyr, 1897 lbs.
Back lift	,,	Louis Cyr, 4,300 lbs.
Harness lift	,,	C. A. Sampron, 4,003 lbs.

A snatch lift is to snatch the bell from the floor and toss it over the head. In the swing lift the bell is caught sideways and lifted over the head. Jerk lift, German style, get the bell to the shoulder any way, then jerk it up. In the French style, one may bring the bell up to the shouder with one hand and then put it up. The military lift is the hardest: one has to keep his heels together, body erect, and only push up with one arm. In the bent press one can bend his body. By good authorities this lift is not considered as a genuine lift, but rather as more of a balance lift. The harness lift is with the shoulders, hands and knees all at the same time. The dead weight lift is with hands alone. One can hold three times as much over the head after he gets it there as he can press up. (This may account for the loads coolies sometimes carry in India.) A man to be a weight lifter should weigh about 220 lbs. Joseph, the world's strongest man, is 5 ft. 10½ inches in height, weighs 245 lbs., chest girth is 46 inches, upper arm 17½ inches, forearm 15 inches, and thigh 27½ inches.

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A correspondent recently wrote as follows to the *Civil and Military Gazette:*—A large number of college and high school students of Lahore are very enthusiastic over the new game, called basket-ball, which is being introduced by the Physical Department of the Y.M.C.A. Basket-ball is one of the most fascinating and the fastest game of its kind. It is a very interesting game to watch, and the object of the play is easy to understand. Five players make up a team and the object is to throw the ball, which is larger than a football, through an 18-inch ring, which is supported horizontally 10 feet from the ground at the end of the court. It takes a great deal of practice to become an expert at making goals. The ball is played altogether with the hands, being passed from one to the other player.

For some time a number of members of the Y.M.C.A. have been practising the game on the new gymnasium court of the Y.M.C.A. on the Mall. From these men a Basket-ball League has been organised and a schedule of games drawn up. One team in the league is made up of soldiers from the Army Y.M.C.A., the others from the Indian members. The four following teams have entered the league: "Blues," Mr. Velte, captain; "Reds," Mr. Behari Lal, captain; "Giants," Mr. Ferger, captain; and "Spartans," Mr. James Robson, captain.

A large number of spectators have watched the games, and students from one of the high schools have become so interested that they have formed a team and are taking steps to introduce the game into their school.

IN INDIA

Karachi

A neatly-printed report records the work of the Karachi Association down to March 31st. An account of the special Army work was printed in another number of this Magazine; for the rest, there has been a general increase of activity. Equipment has been added to the building; the hostel has become popular and has accommodated, in addition to civilians, 36 soldiers and 102 sailors; the religious work has made steady progress. Special meetings were arranged on the occasions of the Anglo-Indian and the Indian Christian Companies passing through on their way to Mesopotamia, and meetings were also held on Sunday afternoons at the station hospital for British troops. Educational lectures, an employment bureau, and several socials added to the opportunities for service.

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Bombay

The Bombay report was issued as a special number of *Bombay Young Men*, the weekly newspaper of the Association. The report was presented at the annual meeting, where the new president, the Hon. Mr. George Carmichael, C.S.I., I.C.S., was elected, together with an exceptionally strong board of directors. Under the leadership of Mr. L. C. Haworth, and a very capable secretarial staff, the Bombay Association has done by far the best work of its long history. The new opportunities presented by the war, and the influence of Association work as it has been done in other parts of the empire, have brought a new vision, which the Bombay public have been quick to see and keen to realize. Before the war there were four first-class buildings in various parts of the city, and the management was faced with the severe task of maintaining its civilian work and at the same time assuming a great responsibility for the thousands of soldiers constantly passing through the city and stationed there in hospitals and rest camps. Additional centres had to be opened up, and co-operation with other agencies helped to promote systematic work in all the hospitals. Much work was also undertaken along the line of promoting athletics among the soldiers and hospital staffs, and the crews from off the ships. A special Army Branch was organized, with the Hon. Mr. G. S. Curtis, Member of Council, as chairman, and a large number of able business and professional men also agreed to help. Thirteen sub-committees were formed, each responsible for a certain section of the work, and additional secretaries were supplied by the National Council.

Co-operation of the military authorities, the Red Cross and the Women's Branch of the Imperial War and Relief Fund was a potent factor in making the enlarged work possible.

Along with all these developments, including special work for Indian troops carried on by an excellent committee of leading Indian and European gentlemen, with Sir Narayan Chandavarkar as chairman, the regular work of the various Branches has not been allowed to suffer. In the Byculla Branch the membership substantially increased, despite the raising of the membership fee to a minimum of eight annas per month, and all the normal activities, including athletic teams, tennis, billiards, socials, lectures, educational classes, Bible classes and religious meetings, have been carried on with increasing success. During the year three Indian members definitely decided upon the Association secretaryship as a lifework.

The Student Branch has continued its intensive work; the hostel has always been crowded and the students have been glad to co-operate in the affairs of the Branch. Central Branch has been a veritable hive of activity, and the Proctor Branch work for apprentices has developed most satisfactorily. The physical department has promoted cricket, football and tennis tournaments, and inter-branch contests, and has carried on swimming and life-saving demonstrations, besides attending to the regular gymnasium classes and the work in the schools of the city.

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Poona

Two new huts have recently been opened at Poona, at Kirkee and Pashan camps. Connaught Institute has had a complete renovation, the ladies of the Women's Branch of the War and Relief Committee having had the rooms colour-washed, and secured easy chairs, carpets, library, curtains, pictures, etc. They have also supplied the supper bar with many needy supplies in the way of dishes and cutlery. Several of the ladies help at the supper-bar each week.

A General Board of Directors, with responsibility for the supervision and co-ordination of all the various Branches, has also been constituted. Brig.-Gen. F. F. Fouler, C.B., D.S.O., is the new president.

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Bangalore

The new Association building for British troops at Hebbal Camp, Bangalore, was officially opened on the evening of July 23rd. Numerous prettily decorated tables had been placed about on the grounds, and many ladies of the Station, headed by Lady Miller, served tea to a thousand military guests, while the band of No. 2 C. B. I. Depot played. Afterwards a concert was held in the new hall, most successfully.

The new building measures fifty by thirty feet, with a tatty extension that doubles its size. The Hon'ble Mr. Cobb, British Resident in Mysore, presided at the opening, and brief speeches were made by General Iggulden and Mr. Mathers.

IN OTHER LANDS

Shanghai

The seventeenth annual report of the Shanghai Young Men's Christian Association, for the year 1916, is incorporated with the March issue of the *Shanghai Young Men*. The idea is a good one. It is some economy, and also enables the members to appreciate better the weekly bulletin of the Association.

The Young Men's Christian Association of Shanghai is self-supporting, self-governing and self-propagating. At the close of the year the staff of the Association was composed of 15 senior secretaries, 3 junior secretaries and 19 secretaries in training. Of the secretaries in training, eight are equipping themselves to become physical directors, which is a little ahead of the conditions obtaining in Indian Associations. It is interesting to find, however, certain other situations in Shanghai which are similar to those in India. The following sentence from the Shanghai annual report may be truly spoken also of Indian Associations: "There is no phase of development of the Association work more gratifying than the way that young men of ability and education are offering themselves to this work, knowing, as they do, that in a financial way it will never be as attractive as business and other lines of endeavour."

At the close of the year the Association had 2,774 members, of whom 1,637 were seniors and 1,137 juniors. The dividing limit between the two seems to us to be rather high--at least two years higher than the age (18) generally fixed for the junior members of the Indian Associations. According to the application blanks, there are fifty-five different occupations among the members, of which it is strange to see the student class omitted, contrary to the enormous number of student members in the Indian city Associations. It is gratifying to find that during the year under review there were fifty men who gave a sustaining membership of $50 each.

In the Department of Education, the wide activities of the Association high school have commended themselves to the patrons of the school to such an extent that, although the fees are higher than in most other schools, it is found necessary to refuse each year as many students as are accommodated.

The statistics connected with the Department of Friendship and Entertainment (a rather novel name to a Department of the Association) are very interesting. There have been during the current year 16 banquets and dinners, with an attendance of 430; 23 entertainments of various sorts in which 8,449 members took part; and several other activities, bringing the total attendance to 17,620.

We wish very much that business men in India would follow the example of their brethren in Shanghai, 137 of whom entered the gymnasium classes conducted by the Association physical director, and found that the time spent in this way counted in dollars and cents, for it made possible their doing more work during their office hours, and gave them the health that is so necessary for the highest success. As is natural, however, of the entire attendance of 31,023 in the Department of Physical Education during the year, 25,423, or five-sixths, were boys.

The report says, with regard to the Employment Department, that the Association should have a trained secretary to take charge of the department, that it fills a real need and should have the whole time of a capable secretary. It is added, that this department has repeatedly received expressions of gratitude, the secretary in some cases receiving gifts which he returns to the senders, suggesting that any concrete expressions of gratitude should be made to the Association.

The membership in the Boys' Division is 1,213, a figure which makes the Shanghai Boys' Branch the largest in the world. In the words of the report, "The work has grown far beyond all expectations, and the building of five stories and roof garden, one of the best buildings in the world devoted exclusively to boys, has more than justified the large expectations that were had at the time it was opened." A boy member, in an outburst of enthusiasm, is quoted to have said, "This place is where I get my best friends, and I do not know whether there is any place in the world where a boy can get better friends."

The report closes with a statement of the finances for the year, introduced by an explanatory paragraph. The account shows that the Shanghai Association receives and expends about $8,000 a month. About 20 per cent. of the entire receipts of the Association comes from members' dues, about 30 per cent. from high school tuition, about 10 per cent. from evening school tuition, about 20 per cent. from the Boys' Division, and the balance of 20 per cent. from miscellaneous sources.

We have read with considerable interest the account of the great work done by the Shanghai Association during the year 1916. We would have better appreciated it if a few snapshots had been included to give a picture of the Association at work. This, however, does not minimise the value of the excellent work done by the Shanghai Association, and we cordially extend our best wishes to the Association for greater efforts and greater success during the coming year.

T. S.

REVIEWS OF BOOKS

ANNUAL REPORT, 1916, NATIONAL YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF INDIA, BURMA AND CEYLON.

The chief thing that impresses the reader of this report, as distinguishing it from the usual type of report, is its delightful candour. Not only are the encouraging features of what is obviously a praiseworthy work reported with quiet modesty, but those things which are usually considered discouraging, and not to be mentioned in public, are frankly stated and even analysed. The reader is at once admitted, as it were, into the inner circle of friends, and becomes intelligently and thoughtfully interested in the various problems of the work.

The National Council of the Y.W.C.A. is a democratic body, elected by the members at their Quadrennial Conference, and consists of ten resident and twenty-four corresponding members, with the national secretaries. The headquarters are in Bombay. A prominent feature of the year under review has been the development and perfecting of the organization. The work is now divided into three departments—City (or General), Student, and Vernacular Associations. The whole field is, moreover, divided into eight districts, each with its own committee. The final unit is, of course, the branch.

Other departments of national activity are publications, conferences, and the necessary finances connected with an office that administers large affairs.

The statistics of the Association may be briefly summarized. About 8,500 members are found in the three types of branches. There are sixty-six general or city, which are composed of English and Anglo-Indian women in cities and towns; forty-four student branches serve the needs of Indian, Anglo-Indian and English students and teachers; and the vernacular work is at present among Indian Christian women, who speak little or no English. The national budget is over Rs. 56,000, which comes from affiliation fees (Re. 1 per member), from grants from the Associations in Great Britain and America, and from private subscriptions. The finances of the Association are receiving more and more steady and loyal support from members and friends.

Besides a few more or less technical pamphlets, the Association has published this year a magazine, entitled *Woman's Outlook in India*, which superseded the magazine formerly known as the *Young Women of India*. The new magazine has been conducted with much ability, and deserves a large number of subscribers, but these are difficult days in which to launch such an enterprise, and the magazine has not

had the support it merits, which would enable it to overcome the inevitable handicap of expense. We hope that many more will come to appreciate it this year.

Among conferences, the quadrennial of course stands out above the various camps held in a number of places. Much of the improvement in national efficiency and more thorough organization, may be traced to the quadrennial which was held in Bombay at the beginning of 1916.

The increased thoroughness of the organization has had a most happy result in the marked growth that has been apparent in national consciousness and loyalty. In the student department the junior work has received a good deal of attention. Fuller co-operation between the Y.W.C.A. and the Girl Guide Movement has been accomplished, and the Girls' Messenger Service, which was initiated by the staff of the Isabella Thoburn College, is being extended by the Association among Indian girls throughout India. Bible and mission study classes have been carried on, and many forms of social service and evangelism have marked the deep spirit of service which is permeating the members. Side by side with this desire to help others comes a deeper feeling of responsibility, a realization that each branch must bear its own burdens, and seek to perfect itself for the sake of others. The realization that the Association is world-wide in its membership and its usefulness is an inspiration to many. In the city department there has been a remarkable increase in the offers of life for the service of the Kingdom through the channel of the Association. This, and the increase in loyal financial support, represent a state of affairs too encouraging to be measured accurately by figures. In the vernacular department we see again the same eagerness on the part of members to express their unselfishness and loyalty by many forms of work, for war purposes as in the other departments of the Association, and also for the betterment of the community in which they are found. The vernacular department has its chief work in Marathi, Hindi and Bengali branches.

As the Association's report has been so frank in admitting weaknesses and difficulties, we cannot ignore them either. The first one mentioned is the lack of vitality in Bible study. The question comes home to many of us, "Why is it that, while a branch can get fifty members out to a social meeting, the Bible class on the next day brings perhaps a maximum of five?" The need of travelling secretaries, and of better support for the magazine, are other weaknesses that are mentioned. But the great difficulty that faces most of us when we honestly weigh and measure our work, is what very justly receives the most attention. The report says, "One of the most striking things about the year's work is the admission, on the part of many leaders and members, that their most serious lack is spiritual life. In ourselves no one of us has the spiritual power to do this work, but many have failed to avail themselves of the resources that are at our command. *We should*

remain unsatisfied so long as our work can be explained by human means. Much of it can. An admission of failure leads nearly halfway to success." There is much in these words which we might all with profit ponder.

But the report does not end at this point. We are made to face some of the problems of the future, and to realize that if our work in the past has called for availing ourselves of divine resources, the future will challenge yet more insistently our faith and spiritual power. The aim of the Association is briefly stated as threefold:—"To inspire women everywhere to the service of humanity, to bring them into relationship with the only source of power for that service, which is the Lord Jesus Christ, and to link up all that service with the Christian Church." More concretely, the first immediate problem is that of leadership. The Association must discover and train leaders not only for its own work, but for the service of the Christian Church in India. And there is, moreover, a new and wonderful opportunity in which the aid of the Association is being sought by the Missions. "This is, invitations which are being given by societies and groups of Hindu women to Christian women of good education to put them in touch with Western thought. We cannot measure what it would mean if the growing woman's movement saw Western things, and especially Western feminism, from a Christian standpoint. What great things it might mean to India if all the spontaneous movements among the millions of women in this country were from the first in touch with each other, and in touch through the medium of Christianity."

Another great problem is that of religious education. A good beginning has been made, but much remains to be accomplished. The members of the Association, and eventually the Christian women of India, should have such a knowledge of the Bible, of its application in history and in social conditions, and of the missionary enterprise, that not only should every one have her spiritual life "deepened to the utmost, and her every energy consecrated to service, but that she shall have the knowledge and ability to put her missionary spirit into practice."

The relation of the Y.W.C.A. to social reform seems likely to be an important one. "It would be difficult to name a social problem in which women or children are not concerned, and it will be difficult to solve these problems without the help of women." The task of the Association is to have women leaders ready for the day of opportunity, and other women who can support these leaders intelligently. One of the social problems which is singled out for special mention is that of the employment of women. Women are being forced in this land, as in others, into new forms of work. It is the part of a great national organization of women to see that not only are women trained to perform their work efficiently and with true conceptions of the dignity

of labour, but to help to make all the conditions of work those in which a woman can do her part with the fullest possible degree of service to her community and her nation, and the most adequate and right forms of self expression.

The challenge of a great task, the encouragement of a worthy past, and the sense of strong and immediate need, summon the Young Women's Christian Association to tread with glad courage the onward way. We cry, "God speed!"

L. W. B.

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Modern Missions in the Far East. Wm. Adams Brown.

Dr. William Adams Brown, Professor in Union Theological Seminary, New York, and author of well-known books in theology and apologetics, spent four and half months in 1916 as Union Seminary Lecturer on Religion in the Far East. A full report of his tour under the above caption has been recently published. It embodies not only the record of the journey and the impressions which resulted, but, as well, a very careful statement of the needs and problems confronting the church on the mission field, and the bearing of the whole situation upon the work of training agencies at home—especially theological colleges and seminaries.

For missionaries in India this very interesting report necessarily lacks in direct appeal, inasmuch as this country does not come within its survey. The fields of China, Japan, Korea and South America alone are dealt with. However, there is much in it of general interest for all mission workers, some of the problems having to do with the whole question of mission administration, while even in the discussion of distinctively Chinese and Japanese problems there is much that directly applies to conditions in the Indian Church. Although Dr. Brown's chief work is that of a theological professor, his study of mission problems is not to be set down as *doctrinnaire* treatment. He has been for years very active in home mission board administration, and writes out of actual knowledge of the kind of problem involved in the administration of mission work.

Of his impressions of the work in these lands, most interesting though they are, it must suffice to give the bare summary in his own words: "The magnitude of the enterprise; the extent of the accomplishment to date; the greatness of the work still to be done; the range and many-sidedness of the opportunity; the unity of the work both at home and abroad; the wisdom and efficiency of present missionary leadership."

The major portion of the report is devoted to a discussion of the needs and problems of the work, as they impressed themselves upon the mind of this sympathetic observer. In dealing with the need of greater efficiency in administration the author's observations are applicable to mission work the world over. He maintains that present methods fail in

efficiency, both in their lack of proper co-ordination between the boards at home and the missionaries on the field, and in securing the most effective use of the missionary body. More money should be spent in studying and effecting better administration. Churches should be brought to see this need and the necessity of enlarging the executive staff of the boards. More frequent visits of executives to the fields, the sending out of able laymen, the merging of men's and women's boards, the creation of local committees on the mission field with larger power to determine policies, the wider adoption of federated effort among missionary bodies, and the folly of wasting highly specialised gifts of talented men on purely clerical and routine work are some of the ideas suggested and commented on.

Much of Dr. Brown's discussion of educational needs has to do particularly with China and Japan, but the conclusion to which he clearly leans has a bearing on similar work in this country. While recognising the need for both extensive and intensive educational work, he believes the consensus of the wisest opinion holds the pressing need of, the present to be "a greater concentration, in the interest of higher standards."

In dealing with the problem of the native church, Dr. Brown traverses familiar ground in setting forth the essential characteristics of an indigenous Christian community flourishing in the heart of a non-Christian land. In Japan he found these in process of vigorous fulfilment, but China disappointed him. Many reasons enter into the explanation of the Church's weakness in China, but in part he lays the blame upon the missionaries, for being too tenacious of control and too behindhand in relinquishing authority. Educated Chinese feel that until recently the position of pastor has "not been given sufficient dignity to attract men of force." Evidently the problems connected with "devolution" in mission control have much in common in India and China.

As was to be expected of a Professor in Union Seminary, Dr. Brown strongly sides with the more sympathetic school in treating of the Christian attitude toward the great ethnic faiths. He sees the need of far more thorough and intelligent study of these religions, and looks for help from such study upon the central task of theological study at home, *viz.*, "the definition of the distinctive features of the Christian religion."* Speaking of the theological restatement needed in our day, Dr. Brown says: "As a theological teacher, I believe the foreign field has a great contribution to make to this restatement, and am confident that the time will come when no theology can claim scientific validity which does not utilize in its formulation of doctrine the material which is furnished for it by the

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* An interesting commentary upon this very point is found in the series of studies, Prof. Hogg, of the Madras Christian College, is contributing to the *International Review of Missions.*

actual conflict of Christianity with its rivals on the mission field."

As to the Christian attitude towards the non-Christian environment of foreign lands, the author is convinced that a far greater emphasis is needed on the directly social aspects of the Gospel of Christ. While recognising the splendid social by-products of missions in all lands, he feels that mission work is too individualistic in aim, and that on the foreign field, as at home, the Church must face its social responsibility and labour for a different social order as well as, and equally with, seeking the redemption of the individual.

The report concludes with a brief discussion of the bearing upon theological schools of the questions dealt with. It is clear that the requirements of mission service to-day call for a different training from that of the average theological school. One of the most encouraging things in recent years has been the development of schools of missions in connection with theological colleges, where a varied and comprehensive training can be obtained adapted to meet the many-sided demands of foreign service. But Dr. Brown feels that much improvement is still to be made, especially in the use to which furloughs are put, and in the development of facilities and methods for continuing the education of the missionary on the field.

The missionary department of Union Seminary is seeking to help meet some of these needs by providing scholarships for returning missionaries, making possible serious graduate study; and by the appointment of a professor who should spend a part of his time on the mission field in the study of one of the great religions. Dr. Brown also urges scholarships for strong Oriental Christian scholars, which should set them free for original work in supplying sorely-needed Christian literature, and the provision of a fund for the publication of important sources for the history of religions, like Buddhism, which may be beyond the means of existing Christian organisations.

This too brief review of a highly interesting and stimulating study of modern missions has intentionally dealt with its more critical side. It would be unjust to the author not to bear witness, in closing, to its clear sense of vast achievement of mission work and the greatness of its future. All who read the report in India will have but one regret—that this country could not have been included in its survey.

M. T. KENNEDY.

STUDENT CHRISTIAN ASSOCIATION

OF INDIA AND CEYLON

Secretaries:

A. A. PAUL, B.A., VEPERY, MADRAS

J. N. BANERJEI, B.A., 26, TINDEL GARDENS ROAD, HOWRAH

The Aim and Basis of the Association is to lead students to accept the Christian faith in God—Father, Son and Holy Spirit—according to the Scriptures, to live as true disciples of Christ and to be loyal members of His Church; to deepen the spiritual life of students and to promote the earnest study of the Scriptures among them; and to influence students to devote themselves to the work of extending the Kingdom of God in India, Burma, and Ceylon, and throughout the world.

World's Student Christian Federation: Reports of Student Movements, 1915-1916*

The reports of the Student Movements in all the countries with national organisations, and the report of the movement in lands without such organisations, require to be studied in detail, in order that their full significance may be grasped. The introduction to the volume of collected reports now published by the W.S.C.F. is indeed an excellent summary of the whole, but it is to be hoped that the reports themselves will be carefully scrutinised by a large number of readers. The value of the reports is increased by the fact that they are all drawn up on a uniform plan, the information being grouped in every case to answer a list of thirteen questions sent out to the movements. Thus comparison and cross reference is rendered easy and interesting.

The last question on the list is, "What have been the effects of the War on your Movement?" And the replies to this question are the most interesting of all; but, needless to say, in the case of almost every country the whole report is really one long answer to this single question.

As one reads through the book, the thought again and again recurs that it is not less than a miracle that the World Federation, almost if not quite alone, of all international organisations, has held together in spite of the disintegrating influences of the war. True it is, that in the case of all the belligerent countries, the numbers of men in the colleges have been vastly reduced, but in no single case has the life of the

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* Published by the World's Student Christian Federation, 1917.

movement been brought to a standstill. Moreover, there has been no break in the unity of the Federation. Side by side appear the reports from France and Italy, Great Britain and Ireland, and Germany, and in each we read with the deepest thankfulness and hope that, linked together in one Federation, are men and women striving still to serve the Master and seeking the Kingdom of God.

The War, then, has had no disintegrating effects on the World Federation: this still holds, a wonderful force to be used e'er long for the knitting together of the peoples at present engaged in deadly conflict.

But on the life of the Federation the War has necessarily had great effect. This is seen in many directions. Here are some of the more obvious ones.

i. The energy of Christian students has been to an enormous extent diverted into channels more or less directly connected with the War. There are naturally many fewer volunteers for missionary work: many who would undoubtedly have volunteered are either serving as combatants or engaged in various works of ministration to the needs of combatants.

ii. Social service is to a very large extent taking the form of hospital, hut, and relief work, but the normal discussion of social problems has by no means ceased. It is interesting to note in the report from Great Britain that the problems of reconstruction, both national and international, are engaging the attention of numbers of the students who are not fighting.

iii. The thought of students has been profoundly influenced by the War. Men and women in thousands have been driven to re-examine their whole attitude to Christ, both amongst those who before the War were professedly Christ's disciples and amongst those who were not. To quote from the introduction: "The testimony is practically unanimous as to the deep interest of students in religion. . . . . Students are facing the vital problems of life, but it is particularly significant that in some countries speculation, prominent hitherto in all religious discussions, is now taking a secondary place, and the practical problems of the relation of Christianity to the life of the individual, and its power in the world, are the themes which are pondered most deeply."

iv. Again quoting from the introduction: "It is doubtless true that prayer has become a greater reality to thousands of students during the past three years. Face to face with the terrible problems arising from the War, prayer has been a refuge and not a theory, but naturally this cannot be shown in reports."

Thus reading through the reports which come from the belligerent countries (and as one reads one remembers that since the reports from America were written the United States have become directly involved in the conflict), a picture gradually rises in the mind. Thousands of students, men and women, who before the War were members of unions of their

colleges are now directly engaged in warfare. They are spread out in battlefields, hospitals and huts all over the world. Many of them will, undoubtedly, return eventually to the service which they had originally planned for themselves, but it will be with many of their theories of Christian faith, prayer, and practice put to a tremendous test; when the time comes they will be the better missionaries and servants of society for that. In the meantime there is plenty of evidence that they are finding huge opportunities of bringing a new vision of the meaning and possibilities of Christianity to those with whom and for whom they serve. Thousands more of the world's student population are being made to *think* and to face life squarely, some are learning to pray, some are learning the dignity and glory of service. It is well to hesitate, then, before we think that the War, in spite of its hideousness, has not done much for the students of the world.

The reports show, however, that even in the belligerent countries the normal activities of the Unions have not by any means ceased, although, of course, this is for the most part only true of the women's colleges.

It is highly satisfactory to read that "the enrolment in Bible study circles has increased somewhat over the preceding year." New methods for creating interest in Bible study have been tried. One of these is particularly worthy of our notice in this country, namely, the week-end retreat. At these retreats lectures on Bible study topics are given, followed by private study and discussion meetings.

The Annual Camps and Conferences have, in some countries, had to be curtailed, but in none have they been dropped.

The reports contain information on one point of especial interest to us in India, namely, the work which is being done in various countries for "foreign students." As the report of India and Ceylon says, "We have no foreign students in our field," but, on the other hand, other countries have many students from India and Ceylon in their fields. It is, therefore, interesting to notice that a good deal is being done by the United States, Canada, and Great Britain for the benefit of Indian and Ceylonese students studying in those countries. "During the year the Indo-Ceylonese Christian Association of London was restarted, and it held a retreat at Easter, where it was decided that the Association should embrace in its activities work among Indian students in all British Universities. A special conference for Indian students was held simultaneously with the General Conference at Swanwick in July." "An East and West Hostel in Hampstead is carried on by the General Committee of the Student Movement." This shows that the British Movement is really grappling with the needs of our students temporarily resident in British Universities. The report from America is no less encouraging, where the Committee on Friendly Relations among Foreign Students has been doing great work, including the issue of a Directory of Foreign Students in the United States and Canada. The

report states that "scores of students have been met upon arriving in the United States, and assisted in entering college."

The Student Movement, therefore, is serving to link up the students of the world, not only by the indirect way of providing a common organised Federation, but by bringing students of different races into real human contact with one another.

In conclusion, we plead for a wide study of these reports. In this time of world-wide disruption and disaster there is a source of hope and sure confidence for the future in the discovery that, beneath the surface, the best of the students of the world are in prayerful contact with one another, and, in spite of the divisions caused by war, distance, race and denomination, steadily seeking the things which belong to our Peace.

A. R. BROWNE-WILKINSON.

News and Notes

Mr. J. N. Banerjei, the new Travelling Secretary, has begun work from the 1st of August. He has already visited the Noble College, Masulipatam, and the A.E.L.M. College, Guntur. At both places he conducted some meetings for students. About his stay in Masulipatam he writes:—"Spoke at a meeting of the Christian Union at 4 p.m., in the Prayer Hall, on 'The Meaning of a Christian Union,' and attended a meeting of the Telugu Area Camp Committee, and made some suggestions with regard to the programme." From Guntur he went to Madras, where he stayed for a week, and then went to Ceylon to attend the Ceylon Student Camp. On his way back from Ceylon he will visit Madura, Trichinopoly, Bangalore, Miraj, Poona, and Bombay, and then goes to Lahore, where he will arrive during the first week of October.

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As usual, the first long term is the camp term. The series of camps began with the Madras City Student Camp, which was held from the 2nd to the 5th of August at Pallavaram. There were fifty-five men present. This year's camp was entirely managed by students, except the "addressing" part of it. At the business meeting Mr. P. V. Benjamin, of the Madras Medical College, was elected as the Representative on the General Committee, in place of Mr. C. P. Matthew, whose term of office expires in December of this year.

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The other camps to be held during this term are:—the Ceylon Student Camp at Peradiniya, from the 18th to the 24th of August—Secretary, Mr. D. R. Sanders, Jaffna College, Vaddukoddai; the Malabar Camp, during the last week of August, at Nettur—Secretary, Mr. P. Soans, Mission Compound, Udipi; the Tamil Area Camp, from the 22nd to the 26th of

September, at Tranquebar—Secretary, Mr. P. Chinnasawmy, S.P.G. College, Trichinopoly; and the Mysore Camp, from 13th to 17th October, at Tumkur—Secretary, P. Nasamani, U.T. College, Bangalore.

With the re-opening of the colleges after the long vacation college Associations are busy with the election of new office-bearers for the year and with the arrangements for work during the year. Some Associations have newly started night schools; others have made arrangements to investigate the conditions of the poor and the outcaste.

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The first Eastern Canadian Men's Conference was held from the 11th to the 18th June, at Knowlton, P. Que. Hitherto Canadians from this part of the country attended the Northfield Conference, this separation being made to consider "the special needs of the Canadian situation."

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A Men's Student Association, the first on the island, has recently been organised in San Juan, Porto Rico.

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The Men's Association in Peking has recently organised a Returned Students' Department. The number of returned students in Peking who have studied in foreign countries is about 1,200. The secretary of this new department writes about this group: "The significance of this ever-increasing body of foreign educated men, however, does not lie in their number, but in the influential position they have acquired in the life and activity of the nation, and in the important part they are playing in the affairs of the government."

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The Remembrancer of the Student Christian Association of India and Ceylon has begun to appear again. The committee has fixed a nominal price of four annas per year. Those who want copies should write to the office, 3, Abrahams Lane, Vepery, Madras.